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THOUGHTS FOR TIMES LIKE THESE



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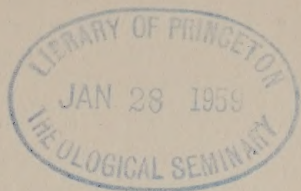
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PRAYERS FOR TIMES LIKE THESE



THOUGHTS FOR TIMES LIKE THESE

*The application of the Judeo-Christian
ethic to some of our modern problems
in social relations, politics, and religion.*

S. RALPH HARLOW



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NEW YORK

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Dedicated to
DOROTHY REGENSBURG
Smith 1926

A member of my first class at Smith
and an inspiration in the class room
and to my wife and me in our home.

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Preface

For more than two score years it has been my responsibility and privilege to interpret the Bible in relation to great social problems.

My first teaching experience was in a preparatory school for boys on the Hudson River; then for ten years in an American college in Turkey. During the past three years I have taught in colleges in Greece, in Nashville, Tennessee at Fisk University, and now, at Springfield College. Also there came to me opportunities to lecture to many student groups in the United States and on two world tours, which included colleges in the Far and Near East, as well as in Europe.

It was, however, during my thirty years at Smith College that the major portion of my work as a teacher was carried on. Under the leadership of a great educator, William Allan Neilson, and with the responsive cooperation of my students, those years proved challenging and fruitful.

My discussions with my students and in college conferences dealt with many problems, through years of tragedy and testing for us as a nation. My main concern was to awaken in my students a vital interest in applying high religion to social problems. In such students I felt lay the hope of the future. My daily prayer was that I might stir them with the pains of new ideas, till they gave birth to those ideas in their own thinking, and would resolve to go out from college to dedicate their intelligence and their strength to working for a better social order.

We dealt with problems in which they were vitally concerned, and which were related to their own future and the

PREFACE

future of their children: marriage and the home; international relations; race, class, and religious prejudice; and the struggle for economic justice—these were some of the topics we discussed. In this book I have included some of these discussions, or fragments from them.

It is my hope that those former students, who read these pages, may recapture some of the enthusiasm, the faith, the convictions and resolves that inspired their youth. May the experience help them to renew the purpose to continue the unending task God seems to have given us in this challenging era.

It is also my desire to render help to all those who are concerned with such problems; especially teachers and religious leaders.

My conviction continues that the Judeo-Christian ethic remains the principle instrument for the achievement of peace and harmony and justice among all men.

S. Ralph Harlow

*Phaleron,
Martha's Vineyard.*

THOUGHTS FOR TIMES LIKE THESE

CHAPTER I

The Pains of New Ideas

And Jacob awaked out of his sleep, and he said,
Surely the Lord is in this place and I knew it not.
Genesis 28:16.

I have showed thee new things, which thou hast
not known. Isaiah 48:6.

We look for a new heavens and a new earth,
wherein dwelleth righteousness. II Peter 3:13.

When I was a student in college Professor William James said something to me that influenced my life through all the future years. At the close of a lecture, I, a young sophomore, stopped to argue with him over a point he had made. With a twinkle in his eye, he put his arm around my shoulder and said, "My boy, there is no pain in the world like the pain of a new idea; but if you go out of this college without struggling with the pains of some new ideas till you give birth to them in your own life you will go out weaker than you came in. Truth does not lead us away from God but to a better understanding of his ways and purposes."

Following the pain of a new idea led me into many paths that proved crucial in my life, but I have always rejoiced that back in college Professor James spoke to me as he did. For this thought has helped to mold my thinking through the years, and I have tried to pass on to my students this concept of truth. I was to discover many times that the pain of a new idea is indeed a challenge, especially when it comes in conflict with traditional habits of thought and action; with social, economic, or nationalistic prejudices of your own group. To accept such a new idea and to express it in action

and proclaim it, may endanger one's economic security, even one's standing in the community. "Consciousness of kind," as Professor Giddings often told us in a graduate class at Columbia, is the strongest cement that binds individuals to their groups, whether that bond is race or religious prejudice, economic standards, church dogmas or nationalist tradition.

Here, in this first passage, quoted from Genesis, we learn of the pain of a new idea that came to Jacob when he was fleeing from Esau. It had to do with his concept of God. Jehovah was to him the God of the Hebrews, a tribal deity, who exercised sway over a limited territory. He had no authority the other side of Jordan, where other gods held sway. Then, he crosses the river and camps for the night on the other side of Jordan.

That night he has a dream, in which he sees a ladder reaching up to heaven and Jehovah speaks to him. He is on that side of the river also. It is a new idea to Jacob, as he exclaims, "Jehovah is in this place and I knew it not."

How many of us have such concepts of God. He is the God of our church only; of our race, our religion, but others have no part in his love and his protection.

It is a long spiritual mile from this early prejudice of Jacob to the idea in the song of the Psalmist, Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea: even there shall thy hand lead me, and thy right hand shall hold me. Psalm 139:7-9.

This concept of God lies at the basis of all true and high religion. To fear the truth is to be afraid to know more about God and the way he works. There is an old song, which Princeton students once sang,

Here's to H. Geology Scott,
He has a carboniferous knot;
He tells us how the world was made,
And how the Lord his sidewalks laid.

The study of any science is just that: a revelation of how God works in this mysterious universe, through the ages and still its creator.

The challenge to follow after truth runs through the message of all the great prophets and is implicit in Jesus' life and teachings. It is this concept that turns our thoughts to the possibility of transforming our social order into "a new heavens and a new earth"; a heaven that does not shut men out with its iron creeds and narrow prejudices, an earth where all shall be fair and "all her people one."

CHAPTER II

The Great Heresy

This people draw nigh unto me, and with their mouth and with their lips do honor me, but have removed their heart far from me. Isaiah 29:13.

If any man hath not the spirit of Christ he is none of his. Romans 8:9.

In both the Old and the New Testament emphasis is laid upon conduct, rather than upon lip service. Yet, both in Judaism and in Christianity heresy has been thought of as refusal to accept the Law or the Creed, to deny with the lips the accepted dogmas of the synagogue or church. And through the ages this kind of heresy has been fought, whether it was the excommunication of Spinoza, Joan of Arc, or Anne Hutchinson.

Men and women have been burned at the stake, thrown into prison, tortured and exiled for such "heresies," though in later years the heretics were often acclaimed as saints and martyrs for truth.

Seldom has there been any inquiry into the sort of heresy mentioned by Isaiah and Paul, and which the prophets and Jesus denounced.

A classmate of mine in the theological seminary was denied ordination, solely because he would not affirm that he believed that the whale swallowed Jonah. No member of the council that sat in judgment on him, asked him whether he desired to live as a minister of the way of Jesus, in service to God and man, in love with his neighbors, and ever to fight for justice for the oppressed and the exploited. To all

such questions he would have given a strong affirmative reply.

Now one can believe that the whale swallowed Jonah and many another dogma of orthodoxy, and still be cruel, selfish and unChristlike. It has been religion's greatest tragedy that things that are trivial have been made important, and that matters of greatest importance, according to the prophets and Jesus, have been made to appear trivial.

Speaking in a college chapel in the far west I noted that the boys did not wear neckties or the girls adornments of any kind. It was against their creedal belief, they told me, it led to "vanity." But, though they would not wear neckties, they were learning in their R.O.T.C. how to stick a bayonet through a man's throat!

What numerous things men have been required to believe or to deny that have had no relationship to "honoring God" or to "the spirit of Christ." How frequently we discover that conduct that matters very much to Jesus' way of life and to the prophetic message of Isaiah is utterly ignored.

Were I the minister of a church I would preach once a year a sermon on "the Great Heresy," and I would take these texts from Isaiah and from St. Paul.

Two devoted theological students, visiting in the South, were asked to leave the church of their own denomination, one Sunday morning, because the Holy Communion was about to be celebrated, and the students were colored.

My own brother-in-law was denied communion at a missionary conference in China, because it was learned that he had taken communion with other missionaries not of his denomination, the previous Sunday.

An attempt was made to force out of the mission field all missionaries of a certain denomination who would not sign under oath a statement that they believed in the bodily return of Jesus on the clouds of heaven. Fortunately, the

Board, which was offered a large gift if they would make such a requirement, turned it down. As a leading missionary said to me in China, "Here, where millions have never heard that He came once, they would require that we affirm a second return in bodily form."

How very much, in religion, in politics, in our social relationships, we need to be serious about things that are important and to recognize what is trivial from that which is significant.

CHAPTER III

Meddling in Politics

And he shall stir up his power and his courage
against the king. Daniel 11:25.

He stirreth up the people. St. Luke 23:5.

Once a year, in the Protestant Episcopal Church, there is a "stir-up Sunday." The collect for the day begins, "*Stir up* in us, O Lord." All too many Sundays are given to just comforting assurance that "God's in his heaven, all's right with the world." But that kind of preaching has come on difficult times. All does not seem right with the world.

And this was exactly what the prophets and Jesus protested; that all was *not* right, and that it is the business of God's children to cry out against social wrongs, even in the political and economic field.

Meddling in politics is dangerous business for folk concerned with the material security of institutions, of churches and synagogues, schools and colleges, hospitals, and church boards.

The Sadducees were convinced of this. "The Romans will take away our power," they said. That would mean that they could no longer control the vast revenues from the temple worship; and wasn't that God's business! Were they not his representatives?

There is no more subtle temptation than to identify our institution with God, so that whatever brings money or prestige or security to the *institution* will seem to be building the Kingdom of God. Our college, our church, needs money, and so we must agree with the politics and the economic

theories of the Big Givers. St. Peter's in Rome was built on money taken for indulgences.

The Pharisees were against social action, because it challenged their narrow concept of religion as a contractual relationship between God and man. Salvation, being in the good graces of God, was dependent upon the observance of many rites and ceremonies, and worship in the proper forms.

All the great prophets of Israel confronted this emphasis on rites and ceremonial at the expense of justice and mercy. They had the courage to attack political leaders, even kings, who brought corruption into the nation's life. Listen to Amos, standing on the steps of the temple at the royal shrine at Beth-El, denouncing the social sins of Israel and attacking the king.

You have sold the needy for a pair of shoes, you pant after the dust of the earth on the head of the poor, and turn away the way of the meek.

Yes, there were in the crowd that listened to his fiery message women who had sold slave girls for the price of the silver slippers they were wearing. Recently an official of a leading shoe company showed me some "mules" in the show case, and remarked that they cost over two thousand dollars. Real pearls and silver thread helped make them beautiful. How long would it take a girl working in a factory to earn enough to buy such a pair?

In his denunciation of the wealthy women of the nobility, gathered for this religious festival, Amos does not mince his words,

Hear this, ye kine of Bashan, that oppress the poor, that crush the needy, that say to your lords, Bring, and let us drink. The Lord, Jehovah hath sworn by his holiness, that, lo, the days shall come upon you, that they shall take you away with hooks, and your residue with fish-hooks. Prepare to meet thy God.

Of their rites and ceremonies he declares that God says,

I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Let justice roll down as waters, and righteousness as a mighty stream.

Amos proclaimed that the royal family would be destroyed. No wonder that Amaziah, the high priest, told the king, "Amos hath conspired against thee, the land is not able to endure his words."

When we turn to Isaiah, the great statesman prophet, we find chapter after chapter devoted to political meddling. Read just his first chapter which is a summary of his entire message:

Hear the word of Jehovah, ye rulers of Sodom: give ear unto the law of our God, ye people of Gomorrah. What unto me is the multitude of your sacrifices: saith Jehovah. When ye come to trample my courts, bring no more vain oblations; incense is an abomination unto me. Wash you, make you clean; seek justice, relieve the oppressed, judge the fatherless, plead for the widow.

Jeremiah is thrown into prison because he meddles in politics. What a message he has,

Woe unto him that buildeth his house on unrighteousness and his chambers by injustice; that useth his neighbor's services without wages, and giveth him not his hire.

All this and much more do we read in the message of Jeremiah.

For Jesus religion was a relationship between God and man, based on love, mercy, and justice. Men were called to be members in one family. What kind of a family would we have based on a contractual relationship; where every act was dependent upon a signed contract with rewards and

punishments; rather than a relationship of loyalty and love between the members of the family?

Modern Sadducees and Pharisees hold that social action must never encroach upon the prerogatives which bankers, politicians, parties, institutions claim as their own peculiar domain. "Religion," they say, "has fallen into the hands of radicals, and must be restored to conform to the party in power. The synagogue and church must never dabble in politics," especially when such politics are the support of the *status quo* in the existing order.

Jesus, for the politicians, and officials of his day, was a rabble rouser. "He stirreth up the people," they said. How wrong the Communists are when they describe the religion of Jesus as "the opiate of the people." Perhaps the religion about Jesus is in danger of becoming just that.

CHAPTER IV

A Leading Question

Thou shalt love thy neighbor as thyself. Leviticus 19:18.

And who is my neighbor? St. Luke 10:29.

When a young Jewish lawyer asks Jesus, What must I do to inherit eternal life? Jesus replies that he knows the answer himself, raised as he had been in the faith of Israel. Then the young man reveals that he does know the answer, for he quotes from the great affirmation, heard then and today, in all Hebrew services, Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy mind: and thy neighbor as thyself. To this Jesus replies, Thou hast answered rightly, this do and thou shalt live.

All pious Jews were agreed as to what was meant by loving God with all the heart, and mind, and soul, and strength. That was not the problem. The sixty-four thousand dollar question had to do with the second part of the affirmation, "and thy neighbor as thyself." Here there was much argument as to who is my neighbor.

Some Jews asserted that this included all devout Jews who kept the Mosaic Law, who were strictly Kosher. It did not apply to the "sinners," who ate with unwashed hands and did not keep all the law.

Other Jews maintained that it included all Jews, but not Gentiles and pagans. Then, a third group, who followed the teachings of the great prophets, such as Amos, who declared, The Ethiopians are like unto you in my sight, saith the

Lord, maintained that all people, especially any in need were your neighbor.

The young man was frankly puzzled over this problem and Jesus takes him seriously. Then he relates the story of the Good Samaritan. The man who passes by on the other side, leaving the wounded victim to suffer or die, is a priest, evidently on his way to an important meeting in Jerusalem; the Levite, who also ignores the sufferer, has business in the temple more important than spending time and money on a wounded stranger by the roadside. Yet, these were the very people one would have expected to show compassion on the wounded man; for they represented the religious and spiritual leadership, they were the officials of organized religion.

Then along comes a Samaritan, belonging to a class despised by pious Jews, with whom they would not sit at the same table or drink from the same cup. Yet this man "shows compassion on him and goes to him and binds up his wounds." He does more than this, he puts him on his own donkey, takes him to an inn, and pays the innkeeper to look after him.

When Jesus turns to the young man and asks, Which of these three thinkest thou, proved neighbor unto him that fell among the robbers?, the young Jew cannot bring himself to say, the Samaritan, so he replies, He that showed mercy on him.

How very familiar the picture is; how many lie by the roadside and religious folk pass by on the other side, seeing in the victim only a Negro, or a foreigner, rather than a neighbor.

For in this parable we understand what Jesus conceives true religion to be. This is social action in practice, over against piety that was more concerned with getting up to the temple in Jerusalem for a service of worship. It is inter-

esting that Jesus does not tell us the nationality, the race, the color, of the man in need.

I recall a Negro boy who was struck over the head and killed by a white man in a grocery store in Alabama. His body was thrown out into the street and left there all that afternoon. After sunset some relatives came and carried the body away. An eye-witness told me the story. A drunken white man had taken offense when the boy protested the man's pushing him and swearing at him. Nothing was done to the murderer; no policeman arrested him though the whole town knew about the crime.

My friend, Juliette Dericotte, a leading Y.W.C.A. secretary, and later Dean of Women at Fisk University, where I have been on the faculty, lay mortally wounded by the roadside in a Southern town. Her car had been struck by another car driven by a white man. Miss Dericotte and three of her students, who were with her in the car, were seriously injured. In the local town was a good hospital. There were many churches in that town.

When the Y.W.C.A. investigated the case, the hospital authorities said, "It never entered our heads that we could take her in; she was colored." The church people passed by on the other side; the white citizens left her and her three students to die by the wayside. At long last a truck, driven by a Negro, picked them up and took them to Nashville. Miss Dericotte died in that truck. I do not say that her life would have been saved had she been given instant hospitalization, but I do affirm that even though such care might have saved her life, she would have been left to die by the roadside. What the good people of that town sang on Sunday I dare not suggest, nor what sort of prayers were offered in the local churches by the ministers.

In the Great Judgment scene portrayed by Jesus in Matthew 25, the King says, Inasmuch as ye did it unto the least

of these my brethren, ye did it unto me. Christians always identify the King with Jesus.

Who, now, have a right to identify themselves as "his brethren"? There is not much anti-Semitism in the United States. That "Great Hatred," as Maurice Samuels calls it, is a disease, a virulent poison, infecting the entire brain and emotions of the person afflicted with it. This venom flowed through Hitler's being and was contagious. No matter how noble in character, or how heroic in fighting for the Fatherland a man might have been; if he had a drop of Jewish blood in his veins he stood condemned.

When Hitler substituted the swastika for the cross, and demanded that all church members, whether ministers or laymen, with the taint of Jewish blood, be expelled from the churches, and there were many such, Catholics and Protestants alike, rose in protest. There were some conformers, and Hitler placed his henchmen as bishops over the churches. Hundreds of ministers and priests went to prison rather than bow the knee to this satanic ruler.

It would have been far better had the church in Germany rebelled when Hitler began his persecutions of the brethren of Jesus, rather than wait till Hitler attacked the rights of the church. But, finally, they took a stand, just as countless Christians in America are taking a stand against discrimination of their colored brethren.

No, we do not have to any extent the disease of anti-Semitism, but we have something so similar that it often goes by the name of anti-Semitism. Our repudiation of the brethren of Jesus is more subtle, less violent, but just as cruel and evil in its roots as the disease. It often starts in the very teachings we give our children in our church schools. In many churches the central dogma set forth is that the Jews rejected Jesus, the Messiah, and then killed him. As a result

God has rejected them and made them wanderers and outcasts on the earth: a Cain nation.

Dr. John Haynes Holmes writes, "This doctrine for all practical purposes is still central in eighty-five per cent of our churches and thereby influences the psychology and life of millions of its members."

What inquisitions, what massacres, what exiles our Jewish brethren have endured throughout the past centuries because of this false dogma. In many cities in Central Europe, where I have been, Christmas and Easter, Jews told me, were the times of greatest persecution, when all Jews were forced to remain behind closed and locked doors, always subject to attacks by mobs, when the Christian could take time from celebrating the birth of the Christ-child or his resurrection.

Those of us who saw the moving picture, the King of Kings, shuddered at the portrayal of the Jewish religious leaders, as the anger of God was poured out upon them in earthquake and lightning from heaven. The sufferings of Mary, with a halo around her head, aroused emotions, especially in children, that would bear bitter fruit. This picture was shown to the armed forces in the last war (or are we sure it will be the last war), more times than any other picture. Jesus, in my opinion, would have wept at the false interpretation it gave his people. In a later chapter I deal more fully with this falsehood.

Some years ago I read with growing discontent the lessons used in many of our church schools, including my own denomination. The Quarterly was for high school age students and covered the life and teachings of Jesus. I wrote to our church editors in protest, "How can we expect children, who, in church on Sunday, read these lessons, to treat with friendliness and understanding the Jewish boy or girl who sits in their classroom on Monday? I protest, because what we teach here is untrue and would cause Jesus grief to know that such

a distorted picture of his people was being taught in his name."

The editors asked me to write another Quarterly on the life and teachings of Jesus for high school students. Believe me when I say that it proved most difficult. Try to suit the editors of four different denominations, with churches, North, South, East, and West; in large cities and in country villages, and you will discover the problem. What disturbed me most was that one was confronted with opposition to attempts to teach our children what Jesus had to say and what he did, especially in race relations.

For example, one question I asked a class to discuss was this, If you were on the basketball team of your school, and you were to play another team, would Jesus approve of your refusal to play on the team because a boy or girl of another race or color was on the other team?

A simple question, with only one possible answer, if we take Jesus seriously, rather than just worship him. But this question raised a storm of opposition, it just couldn't be included, the editors of some of the denominations said. But these same editors did not want a discussion of whether it was really important to believe that the whale swallowed Jonah! The question stayed in and I let the editors who wanted to omit it write their own questions. Marked changes have been taking place in our churches and in the field of religious education. One should read *Today's Children and Yesterday's Heritage* by Sophia Fahs, if one would discover this. Yet in the State of Louisiana it would be against the law to play in a game in which any Negro player was on a team. And Louisiana has more churches per capita than many other states.

Listen to my friend, Rabbi Milton Steinberg. It was my great privilege to share his pulpit twice just before he died. His passing was a great loss to the spiritual leadership of

America, whether it be Jewish or Christian. Writes Rabbi Steinberg, "To Jews Jesus appears as an extraordinarily beautiful and noble spirit, aglow with love and pity for men, especially for the unfortunate and lost; deep in piety, of keen insight into human nature, endowed with brilliant gifts as a teacher of parables and epigram, an ardent Jew moreover, a firm believer in the faith of his people; all in all, a dedicated teacher to the principles, religious and ethical of Judaism."

My friend, Rabbi Roland Gittelsohn of Temple Israel in Boston, quoted this in a sermon he preached recently. There are many Jews who would not agree with Milton Steinberg, but can we blame them?

How tragic in Jesus' eyes must be our false interpretation of his brethren. Last summer my wife and I were driving through a summer colony. By the roadside we saw a sign which read, "Restricted neighborhood. American community only. Lots for sale." My wife said, "It should read, Un-American community; no Jews, Catholics, or Negroes permitted to buy lots."

Shortly before his death I said to Rabbi Joshua Liebman, author of *Peace of Mind*, "Surely you and Mrs. Liebman never have any difficulty in securing reservations in a hotel." His reply shocked me. "Last spring," he said, "I was very tired and wrote to six different hotels all of which turned me down because we are Jews." Yes, Joshua Liebman was very tired. He gave his life in sacrificial service to his fellows, Jew and Christian alike. When he died, all Boston mourned his passing; but when he tried to secure reservations for himself and his wife when he was very tired he found it difficult. "There was no room for them at the Inn."

But it is not the Joshua Liebman or the Ralph Bunches that I have in mind. Rather it is the ordinary citizens like you and like me, who have a right to expect their fellow

Americans, who affirm faith in democracy and loyalty to the concept of brotherhood as taught in the Judeo-Christian teachings, to give them the same courtesy and treatment that they expect for themselves and their families, when they write for reservations or want to buy a lot.

Our form of anti-Semitism starts with, "Some of my best friends are Jews," and ends with, "But don't you hate to see so many Jewish stores on Main Street?" Or, "Don't you hope that Jews won't try to force themselves into *our* neighborhood?"

How great our debt to Israel is. When the Egyptians were worshipping Hathor as a sacred cow; Khnum as a ram; Thot as an ibis; Sebek as a crocodile; the goddess Nut as a cat; Buto as a serpent; and Apis as a bull, Israel was proclaiming the One True God. When in Egypt they were mummifying these animals as gods and building tombs for their bodies to lie in, the prophets of Israel were summoning men to burn their idols and turn to the worship of the Unseen Creator of the Universe.

When we were in Egypt my wife and I visited vast underground tombs of the bull gods. At the entrance we found a mortuary chapel worthy of a king. Below we walked through seemingly endless passageways, lined with marble sarcophagi in which were the mummified remains of sacred bulls.

In Babylon and Assyria, and in ancient Germany and Britain, cruel rites went with the worship of their bloody gods. How many infants, women and men were sacrificed to appease the wrath of those gods? In Greece a higher form of worship existed, but their gods on Mount Olympus and their consorts were less moral than the throngs that worshipped them in the beautiful temples.

It is to Israel we turn for a monotheism and high ethical and moral concept of worship; a God who asked not for

sacrifice but for justice and holiness. Apart from Israel there would have been no Christian message to mankind.

As an American I dwell on the debt we owe to the great Jewish leaders in our nation's past and present history: Chaim Solomon, Emma Lazarus, whose immortal words are carved at the base of the Statue of Liberty, Justice Brandeis, Justice Cardozo, Dr. Stephen Wise, Rabbi Joshua Liebman, Rabbi Roland Gittelsohn and a host of others who have contributed to the glory and character of our nation.

We, as Christians, have a question to face; a question Jesus, the Jewish carpenter of Nazareth, would put to us today, How do you treat my brethren? What would our answer be?

CHAPTER V

Separate but Equal

Your iniquities have made a separation between you and your God. Isaiah 59:2.

And he shall separate them one from another. Matthew 25:32.

Riding through the South last winter, my wife and I noted various signs by the highway which read, GOD IS THE AUTHOR OF SEGREGATION. And, in a measure, this is true, as we discover in the message of Isaiah and from the parable of Jesus in Matthew.

Here, in the Scripture, both in the Old and the New Testament, we read of separation. Here people are separate, but not equal. There is no greater lie than the affirmation, "separate but equal." It is a basic denial of the teachings of both Isaiah and Jesus. It is only sin that separates men from each other and from God. Those of us who have made a study of schools and accommodations in public places for white and colored children and citizens, where there is segregation, know how false is the claim that the facilities are "equal."

The wife of a distinguished Negro college president once said to me, "There is no hour of the week when there is such open denial of the basic teachings of Jesus concerning brotherhood as at eleven o'clock on Sunday morning." Even at the communion table we separate; but not the sheep from the goats. Goats are often welcome, where sheep are turned away in our churches.

No, it is not race or color that separates men from God; it is social action or lack of it. "I was hungry and ye gave me

meat." "I was hungry and ye gave me no meat." Any attempt to separate men on any other basis is contrary to the very spirit of the Gospel. You can never separate people and use the word "equal." The very act of separation implies that they are not equal before God and man.

Here, in America, there is no greater evidence that the spirit of Jesus has captured the Student Christian Movement than the fact that not a single conference today is segregated. And the Southern students have been the strongest supporters in the fight to admit Negro students into the colleges.

Mrs. Roosevelt made a statement recently that is pregnant with meaning for a time like this. Among other things, she said, "Slavery is of many different kinds. Today we are facing an era in which we have to make certain things become facts rather than theories. We are getting to the point where we are going to insist that all human beings have certain basic rights in our society—that all shall be equal before the law, and that there should be no discrimination in citizenship rights, and all should have the same opportunities for economic and educational advantages."

Today this nation is facing one of the greatest tests in all our history. We are being confronted with the question as to whether we mean what we say when we announce to the world that "all men are created free and equal, with certain inalienable rights."

I was in the streets of Athens, Greece, when the news was flashed around the world that the Supreme Court had made its great decision in regard to the rights of American children, irrespective of race or color, to enroll in the same schools.

In every country in the world, except South Africa, there was a thrill of hope, a new sense of the dignity of man, and above all else that the democracy for which our Declaration of Independence, the Constitution, and the Bill of

Rights stand, was to be implemented in our life as a nation. It also gave new inspiration to all those who rejoiced in the Declaration of Human Rights in the United Nations.

In India, where my wife and I had been guests of Mr. Nehru, he had said to me, "If you really want to stop Communism in Asia, where two-thirds of the people of the world live and are colored, tell your countrymen to prove that you mean what you say when you salute the flag and declare 'with liberty and justice for all.' " It has been rightly said that Senator Eastland is worth twenty divisions to the Communists, and that the Dixiecrats are Communism's greatest ally in America.

And now we come to the historic decision, which has turned the eyes of men everywhere in our direction with new hope, a unanimous decision, with three southerners on the Bench. Listen to the words of this decision,

"In these days, it is doubtful that any child may reasonably be expected to succeed in life if he is denied the opportunity of an education. Such an opportunity is a right which must be made available to all on equal terms. We come then to the questions presented, Does segregation of children in the public schools solely on the basis of race, even though physical factors may be equal, deprive the children of the minority group of equal opportunities? We believe that it does. In the field of public education, the doctrine of separate but equal has no place. Separate educational facilities are inherently unequal."

Here was indeed a challenge to the Jewish and Christian leadership of this nation. What, now, has been the response? With one exception, every Jewish and Christian church conference since the declaration was made, has gone on record in support of the Supreme Court decision.

Every leading organization in this land that stands for high ideals in the realm of citizenship and morals has supported the decision—the League of Women Voters, the National

Education Association, the Southern Regional Council, which is composed of both white and colored educational leaders in the South, the Y.W.C.A., the Y.M.C.A., as well as many Jewish, Protestant, and Catholic organizations have come to the support of the decision.

When the decision was made public, the United Church Women of the Southern Churches were meeting in a convention in Atlanta, Georgia. They came from fifteen southern states, and they adopted a resolution which read in part, "Because of our high calling of God in Christ Jesus and our belief in human brotherhood and the inclusiveness of worship, we feel we are impelled to promote a Christian society in which segregation is no longer a burden to the human spirit. We accept with humility the Supreme Court's decision as supporting the broad principles of the dignity and worth of human personality and affording the opportunity of translating it into really spiritual and democratic principles."

My wife and I listened to three outstanding rabbis defend in strong and courageous sermons the decision before Southern congregations. In Atlanta, Rabbi Jacob Rothschild of the Hebrew Benevolent Congregation said, among other things, "Certainly the problem is not a Jewish problem. But it is a religious one. Religion, teacher of the moral law, driving force to lift the eyes of man to nobler vision, cannot ignore the responsibility in this explosive field. Here, in Atlanta, the Christian Council devoted one of its sessions to the subject of segregation. A minister spoke on behalf of every denomination represented in the Council. Not a single one of them dissented from the position that segregation is a violation of Christian ethics. There is comfort and strength in the realization that all religious groups join with us in resolute determination to abide by the unanimous decision of the Supreme Court."

Mrs. Oveta Hobby, who served as Secretary of Health,

Education and Welfare in the President's cabinet, herself a southerner, said, in speaking at a Commencement at Ohio Wesleyan University, "The total cost of racial discrimination in this country is fixed by economists as amounting to fifteen billion dollars, and some put it as high as thirty billion a year. This takes into account the losses that result from people not allowed to reach their full potential, not permitted to earn salaries their work merits."

No group has taken as courageous a stand as have the Presbyterians of the northern churches, which represent more than 8282 congregations. Meeting in Philadelphia, they passed a resolution which reads, "We urge all churchgoers with houses for sale to offer them to all qualified purchasers without regard to race. Studies of the effect on property values of Negroes moving into white communities show that decline in value is not inevitable, and that in many cases property values rise."

I happen to know a Jewish business man, who when a Negro family moved into his neighborhood, and there was a panic in which homeowners began to move out, went from door to door in his neighborhood begging his neighbors not to move, but to treat with democratic and friendly spirit the fine Negro family that had moved in. Almost without exception he won that entire neighborhood, and it has been an outstanding lesson in the application of the democratic ideal to life.

It is a southerner, Lillian Smith, of Georgia, who writes in *Now Is The Time*, as fine a statement as has come from the press on this issue, "*Separate and equal* are words that have relevance only for things, not for children." How right she is.

It remained for a great British writer, H. G. Wells, to sum up this cancer of race and color prejudice in these words: "There is no more evil thing in this present world than race

prejudice, none at all. I write deliberately—it is the worst single thing in life now. It justifies and holds together more obscene cruelty and abomination than any sort of error in the world.” Of course, the whole Nazi and Fascist philosophy was built around this error.

What now of America; our Bill of Rights, our Declaration of Independence, our salute to the flag, “with liberty and justice for all.” It is the last two words that are important. Without the “for all” it makes the rest of the pledge utter hypocrisy.

There are no more fitting words with which to close this discussion than those drawn up by the Protestant Episcopal Church in its National Council:

The Court’s ruling is more than a matter of law and order—it is also a matter of religious faith and democratic principles, for it has to do with the will of God and the welfare and destiny of the human race. Judged in the light of Christian principles the Court’s decision is *just, right, and necessary*. We thank God for the new and rich opportunity for health and healing which the decision has opened up, and for the hope this brings to people all over the world.

Create in us the splendor that dawns when hearts are kind,
That knows not race or color as boundaries of the mind;
That learns to value beauty in heart, or brain, or soul,
And longs to bind God’s children into one perfect whole.

CHAPTER VI

A New Year's Resolution

Lest thou say in thy heart, My power and the might of my hand hath gotten me this wealth. Deuteronomy 8:17.

This will I do: I will pull down my barns and build greater. And I will say to my soul, Soul, thou has much goods laid up for many years; take thine ease, eat, drink, be merry. Luke 12:18-19.

In Deuteronomy we have a warning concerning the type of New Year's resolution the rich man in the parable of Jesus makes.

This man makes three tragic mistakes, mistakes it is easy to make in any man's life.

He mistakes his *body* for his *soul*. The body does have many needs, but the soul is not fed on "things" stored up in earthly barns. Having worked in a Settlement House in the slums of New York, and helped feed starving people in the Near East, and seen a famine in China, it would be far removed from my thoughts to belittle the need of men for bread, before we can talk to them of their spiritual needs. Nevertheless, to mistake the needs of the body for those of the spirit is a tragic error. This man makes it.

Those who claim loyalty to spiritual ideals are supposed to evaluate people as brothers in the family of God, but all too frequently they judge others by the color of their skins, their religious affiliation, their nationality, or their economic status. As a Frenchman once said to me in Paris, "You Anglo-Saxons judge people on the basis of their color. You say, 'The white man, the black man, the yellow man.' You see the

color before you see *the man*. We say, 'L'homme blanc.' We see the man first."

Jesus always saw the man *first*. We see the body before we see the soul, and often we fail to discover the soul at all. Last year, in defending segregation, a white woman in Nashville, at a conference my wife and I were attending, said, "Didn't God give us this white skin as a great gift, and ought we not to honor Him and not do anything that might degrade the gift?" To this a colored member of the conference, the wife of a leading college president, replied, "But whatever the color of our skin, our souls can be white, and is that not the important thing?"

In the second place the man in the parable mistakes *Time* for *Eternity*. Had you asked him, How many years? he would have been annoyed. "Let's not think about *that*," he would have said. But death is the one great certainty, and is the surest hope of Life.

How easy it is to make our choices in the light of *Time*, rather than in the light of *Eternity*. There is a great school in New England that has as its motto, "Living not alone for Time, but for Eternity." Probably no school in this country has sent out as many graduates into lives of service as missionaries, ministers, teachers, as has Mount Hermon. How different our choices would be were they related to Eternal Values.

Years ago, when I was a secretary for the Student Christian Movement, it was my responsibility to talk with many hundreds of students concerning their lifework. Many of them told me that they would like to give their lives to some worth-while service, but added, "I can't because my mother won't let me; she loves me so much." In my notebook I wrote, "The chief obstacle to many of our Christian students giving their lives to sacrificial and high service lies in their homes; their parents are selfish. They would rather surround their

children with the comfortable sides of a limousine than a worth-while lifework."

Last of all this man mistakes *himself* for *God*. This is the warning we get in the passage quoted from Deuteronomy, and that appears constantly in both the Old and New Testament. In only a relative sense am I "the captain of my fate, the master of my soul." The man who wrote that committed suicide!

Only as we have a sense of God's presence in our lives, whether in life or in death, and that "Underneath are the Everlasting Arms," will we discover the true meaning of life.

For Jesus, men were souls. They did not "have souls," like a spare tire, to fall back on in some hour of dire need. To live as an immortal soul, dwelling for a time in a physical body, transforms life and the meaning of our swiftly passing years. It gives to them a significance no other insight can possibly impart to life.

With this insight men are no longer "hands," "wops," "niggers," social outcasts, but they are potentially the children of God, able to grow into the likeness of His image, members of the same family, heirs to an Eternal Destiny. Time is passing; Eternity belongs to God. "Father, into thy hands I commend my spirit," was the answer to life's deeper meaning for Jesus. "Not my will but thine be *done*," was not dumb *resignation*, but valiant *dedication*.

Here, then, is a New Year's resolution in accord with the mind of Christ: I will live as an Immortal Soul, not just as a physical body; I will make my important choices in the light of Eternity, rather than in Time; I will remind myself that I belong to God, and though

I know not where His islands lift,
Their fronded palms in air;
I only know I cannot drift,
Beyond His love and care.

CHAPTER VII

Pilate Washes His Hands

And Jehovah said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper. Genesis 4:9.

He took water, and washed his hands, saying, I am innocent of the blood of this righteous man. Matthew 27:24.

How many men, guilty of the death of an innocent person, have offered some excuse, whether it has been in ancient times or recently in Mississippi.

At least once a year the average minister preaches a sermon condemning Pilate. Yet Pilate was a good judge. In Jerusalem you would have learned that he was president of the local Rotary Club, that he was a leading member of the exclusive golf club, that he was a model father and husband, who played with his children when he came home from court. At his fireside he would have boasted that in his court even a Jew could depend upon justice. And all this would have been true to the facts.

And exactly for these reasons he stands condemned, because, knowing what justice was, he sends to a cruel death one whom he knows to be innocent. Crucifixion was reserved for aliens, not for Romans.

When Pilate discovered that his popularity with the crowd, his economic security, his future preferment were threatened, if he did not quell his conscience, he washes his hands, as though water would cleanse the record.

What a common experience in our lives this is. How frequently we wash our hands when our popularity, our eco-

nomic security, our future success is threatened by the crowd. The crowd may be a political party, a country club, a fraternity, even our own family or our church. Once more Jesus goes to Calvary.

I shall never forget the hisses in my ears when a noted member of the faculty of Harvard Law School, attempted to present in judicial and sober language to the citizens of my own city the facts in the Sacco-Vanzetti case. I can see again the clenched fists, the upraised hands, the angry roar as the citizens in that crowded room voted that Sacco and Vanzetti should be sent to the electric chair. Every book, every article written since that tragedy in the life of my State, including the ten volume study of the case by the Root Committee, throws overwhelming doubt on the fairness of the trial or the justice of the verdict. But to be in good standing in many a Massachusetts community in those days depended upon joining the cry for blood.

The calm courage of President Neilson, of Smith College, who served as chairman of that meeting will remain an undying tribute to his character and valiant passion for justice. It is in such crises that it is so easy to wash our hands and join Pilate.

For many years I believed that our great need was to know the Truth, to be sure of the right path, and then we would take it. But it has become a conviction that our bitter need is not more knowledge, but more courage to stand for truth and justice, especially when the cause is unpopular and sacrifice is involved in taking a stand that sets us apart from the crowd, whose approval we would like to have. To do the deed, to strike the blow, when our friends and community warn us against any such "rash action," or when we are told that we will be considered "queer," even "subversive," if we continue to defend the unpopular cause, then is the crisis in our lives.

It was James Russell Lowell who gave us a stirring poem in a time of crisis, "Once to every man and nation comes the moment to decide, In the strife of truth with falsehood, for the good or evil side."

Then it is the brave man chooses, while the coward stands aside,
Till the multitude make virtue of the truth they had denied.

CHAPTER VIII

Dead but not Buried

And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, Kiss my father and mother, and then will I follow thee. And he said unto him, Go back again. I Kings 19:20.

Lord, suffer me first to go and bury my father. But Jesus said unto him, Leave the dead to bury the dead; but go thou and publish abroad the Kingdom of God. Luke 9:59-60.

There is a close similarity between these two incidents, one in the life of Elisha and Elijah; the other in the relationship between Jesus and a young man, whom he calls to follow him in his ministry.

Yet Elijah tells Elisha to go back, and later Elisha goes with Elijah "and ministers unto him" the account reads.

When I was a child the story in Luke disturbed me. It seemed so contrary to all that we were taught about Jesus; his sympathy, his understanding, his mercy. Yet, here, he seems to say, No, don't go back, even for your father's funeral; let the dead bury the dead; but go thou and publish the Kingdom of God. Did Jesus have less sympathy for this young man than Elijah had for Elisha?

When my wife and I went out to the Near East as missionaries, I discovered the true meaning of this incident. Later, in China, it was brought home to me with startling clarity. This father was not dead. It is a custom in the Orient to give parents a costly funeral.

In China I was having tea with some well-to-do Chinese friends. The finest and most expensive articles of furniture in

the room were two coffins. *We had tea on them.* The old man told us with pride that they were gifts from his elder son. They were a pledge that the son would stay around and make sure that the parents had proper ceremonials at their funerals. In the Italian quarter of New York, among the tenements, where my wife and I worked in a Settlement House for four years, I have seen families mortgage their whole future through expensive funerals.

Just so, this young man says to Jesus, Wait till my father dies and I arrange for his funeral, and, then, I'll come and follow you. Elisha's request was for a temporary farewell greeting; the young man asks for an indefinite postponement of the mission. For Jesus there was something vastly more important than waiting for someone to die.

Driving through Georgia I read a large sign by the road, Millions now living will never die. Someone had taken a piece of coal and written beneath it these words, Millions now living are already dead. How true it is that many are only half alive; not fully awake to the meaning of life and its challenge; not caring. "The souls contented just to be, the souls too small to take in Thee."

Imagine a soldier in the American army saying to his general, "I want to follow you, but I have to go back home till my father dies." What would the general say? So, for Jesus, his cause was too important for men to wait around for people, already half dead, to die. The village was full of folk who had nothing better to do than to wait for a funeral. "Let the dead bury the dead, but go thou and publish the Kingdom of God."

The greatest need in the struggle to build the Kingdom of Righteousness and Justice, to be fellow-workers with God, is for men and women who are fully alive, rather than half-dead.

CHAPTER IX

An Anticlimax

And he spake this parable unto them to the end that they ought always to pray, and not to faint. Luke 18:1.

They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, they shall walk, and not faint. Isaiah 40:31.

When I was an undergraduate at Harvard, a visiting professor from Cambridge University in England, came to give a series of lectures on Great Literature. I asked him what, in his opinion, was the greatest piece of literature man had written. Without hesitation he replied, "the fortieth chapter of Isaiah." I had expected that he would suggest one of the great classical writers of ancient Greece, or, possibly, some quotation from Shakespeare or Milton.

These closing words from that magnificent chapter in Isaiah seem to be an anticlimax. Deeper insight reveals that this is not the case, as Jesus indicates in the parable in St. Luke 18. We have few experiences in our lives when we "mount up with wings as eagles." Thank God for such mountain-top ecstasies. When we graduate from college, when we pledge our troth to one we love in youth, when we unite with the church, or some vacation by the sea or in the mountains; these are rare and infrequent moments when we "mount up, with wings as eagles." More often we have hours and inspiration when we "run and are not weary." Family reunions at Thanksgiving and Christmas; meeting a beloved friend, from whom we have been long separated; some sum-

mer conference, where we received inspiration for the daily tasks or caught a new vision of the meaning of life; these are times when we can say we "run and are not weary."

But for most of us life consists in "walking." The daily task, the going to the office or the class-room, mending the children's stockings, preparing endless meals and washing countless dishes, paying the monthly bills; yes, so much of life is "the daily walk." And it is exactly for this daily walking that high religion is of such importance. It is then that we need "to wait upon the Lord to renew our strength," "To walk and not faint."

How well those Negroes in Montgomery, Alabama, have learned that message! A friend of mine, just up from Montgomery, told me that the maids in the hotel, where he was a guest, rose at five in the morning and walked over four miles each way, to get to the hotel on time to serve, and that they had been doing this for months, rather than ride in segregated busses. What courage, what Christlike spirit those men and women in Montgomery have revealed in their struggle for first class citizenship. My friend told me that over ninety per cent of the white people in Montgomery had been won over to the support of the Negroes in their patient struggle. I hope that he was not over optimistic as to the white support. Certainly the ministers and rabbis in Montgomery have supported the strike. And now the Supreme Court of the United States stands squarely with the Negro citizens and says that they are right, and that the Constitution of the United States is on their side. What a victory for "walking and not fainting."

The shepherds had their moment of "mounting up with wings as eagles" while the angel chorus held them spell-bound and the "glory of the Lord shone round about them." They had a keen sense of joy as they "went with haste" to Bethlehem; but it was when they returned to their flocks and

to the cold fields, that they needed the awareness of God's presence and protection in their daily and nightly tasks.

Jesus, as a boy, had a mountain-top experience, when, in the temple, he astonished the rabbis with his spiritual insight, and felt the strong urge "to be about my Father's business." But we read, "He went back with them to Nazareth; and was obedient unto them." This period, we know, lasted for many years. On the road back to Nazareth was when he needed to "wait upon the Lord" and not to faint.

For all who are devoted to great causes that must needs be fought for, there have been moments of "mounting up with wings as eagles"; there have been other experiences when we have seemed to "run and not be weary"; but most of the time the demand has been for patient, continuing devotion, that longing for inner courage that would enable us "to walk and not faint," and to maintain our loyalty to the cause.

Over our window in the kitchen hangs a prayer, well-known to many, which states exactly what I am trying to interpret:

Lord of all pots and pans and things, since I've not time to be
A saint by doing lovely things or watching late with Thee,
Or dreaming in the dawn light, or storming heaven's gates
Make me a saint by getting meals and washing up the plates.

Although I may have Martha's hands, I have a Mary mind,
And when I black the children's shoes Thy Sandals, Lord, I find.
I think of how they trod the earth, what time I scrub the floor,
Accept this meditation, Lord, I haven't time for more.

Warm all the kitchen with Thy love, and light it with Thy peace,
Forgive me all my worrying and make my grumbling cease.
Thou who didst love to give men food, in room or by the sea,
Accept this service that I do, I do it unto Thee.

How much easier it would be to listen to some apocalyptic voice that cries, "Abandon the fight for it is useless; you are nothing but poor, helpless sinners, and only when God intervenes can evil be conquered. Man is a hopeless worm, and can do nothing, not even to overcome his own cowardice. When Christ returns on the clouds of heaven, then, and then alone, will justice and truth prevail."

But other voices proclaim,

The voice of God is calling its summons unto men;
As once He spoke in Zion, so now He speaks again.
Whom shall I send to succor my people in their need?
Whom shall I send to loosen the bonds of shame and greed?

We heed, O Lord, thy summons, and answer: here are we,
Send us upon Thy errand, let us Thy servants be.
Our strength is dust and ashes, our years a passing hour,
But Thou canst use our weakness to magnify Thy power.*

Is it not strange that the Author of this hymn is not accepted in the World Council of Churches of Christ, nor in our own National Council of Churches? But I am sure that he is included in the Council of the Heavenly City, the New Jerusalem.

* Used by permission of the Author, Dr. John Haynes Holmes.

CHAPTER X

One Talent People

Thou art weighed in the balances, and found wanting; thy kingdom is given to the Medes and the Persians. Daniel 5:27-28.

To one he gave five talents, to another two, to another one; each according to his several ability. Matthew 25:15.

The lesson we get from the story of King Belshazzar and the parable of the talents, as recorded in both Matthew and Luke is similar. In both cases men were entrusted with responsibilities, and in both cases they failed to justify the confidence placed upon them. One was a king; who had power and glory and might, and he wasted his substance in riotous banquets and on concubines, in drunkenness and in idolatrous practices. His kingdom is taken from him and delivered to others more worthy of trust.

In the parable we read of several men to whom talents are given in the hope that they will make good use of the trust. Two of them justify the confidence placed upon them, but one is a failure.

When I was a boy in school, this parable of the talents angered me. It seemed so unfair, so contrary to the spirit of Jesus. One man received five talents, another two, and a third but one. In Luke's account the first man received ten times as much as the third.

The men who receive the extra talents go out and increase their Lord's investment; they double the amount entrusted to them. The man with one talent goes out and digs a hole in the ground and buries his one talent. Luke says that he wraps

it in a napkin. But in both accounts it is certain that he makes no use of the talent entrusted to his care.

When the nobleman returns he asks for an accounting of the trust. He praises the men who have increased his talents and gives them greater responsibilities, but the poor man who received only one talent, and did nothing with it, is denounced as "a wicked and slothful servant." The talent is taken from him and given to the man who already has twenty talents, according to Luke's account. *It seems so unfair.*

As years passed I changed my mind as to the unfairness of this story. It has come to be one of the most *significant* of all the parables of Jesus. *Why?*

Most of us are men and women of one talent. We have no great riches, we have average intelligence, some of us have small opportunity for higher education, or to hold positions of influence in our community.

But the Kingdom of God is dependent upon men and women with average ability; on one talent men and women. Religion is an appeal to the average man and woman to take sides in the strife with error, against injustice and wrong. Jesus chose for his disciples fishermen, tax-collectors, peasants. They were neither rich nor well-educated, nor influential in their communities. But when they followed Jesus and took Him seriously He made them *great*. These ordinary men and women were to influence all future culture, all nations, all people. Time was to be reckoned from Jesus' birth, and countless churches and groups would bear the names of these peasant disciples. *Why?*

Because they were stirred by Jesus to make use of their one talent; the one God had entrusted to their care. That talent in some cases is love; in others it is loyalty; in others spiritual wisdom. But whatever it is, the possessor has made use of it to increase its worth and its capacity for service to others. Such people write new pages in history, whether as

martyrs in the arenas of Rome or in the cultural circles of Athens.

Other religions do not expect much of ordinary men and women, but the Judeo-Christian message proclaims the worth of every individual, and his special responsibility to make use of his talent. It may be Ruth in the Old Testament, or Martha in the New Testament; it may be a herdsman such as Amos, or a fisherman such as Peter; a peasant like Micah, who gives to the world one of the greatest definitions of religion ever penned, "Wherewith shall I come before the Lord, and bow myself before the high God: Shall I come before him with burnt-offerings, with calves a year old? Will God be pleased with thousands of rams, or with ten thousand of rivers of oil: Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love kindness, and to walk humbly with thy God."

Or it is a weaver of tents, who writes, "For now abideth faith, hope, love, these three; and the greatest of these is love." So we might travel down the centuries and mention a host of humble men and women who have made use of their talent to bring happiness and health, justice and mercy into our world.

A backwoods boy, born in a log cabin in the wilds of Kentucky, who had less than a year of formal education; who would dream that he would free a million slaves and save the Union? How very easy it would have been for Lincoln to say, "I have small resources; I'll bury my talent here in New Salem."

A young woman, weak in health, facing prejudice and opposition, sets her face unflinchingly towards a goal. She walks the wards of disease-infested hospitals in Constantinople, and raises the whole level of the nursing profession for all

time. Listen to the words of Florence Nightingale, "I have tried never to deny God anything."

In Scotland, a student, just about to enter the ministry, is told that within a few months he will be totally blind for life. He sits down and writes, "I yield my flickering torch to Thee, My heart restores its borrowed ray, That in thy sunshine's blaze its day, May brighter, fairer be." What a preacher George Matheson became, both in Great Britain and the United States.

What a temptation it could have been to wrap his talent up in a napkin, the napkin of his blindness. What napkins men and women lay hold on to hide their talent for service; "the best dressed woman in town"; "popular at the club"; "ablest player on the team"; "politically successful"; "socially prominent"; "such a well arranged marriage"; while all the while the call to be of real service, to support a cause that seeks justice, that needs fighters, goes unanswered. It was Abraham Lincoln who once said, "God must have loved the common people, He made so many of them."

The man with one talent who buries it in the ground or wraps it in a napkin, betrays the soul within him and hinders the progress of the Kingdom of God.

Psychologically this parable rings true. The student who fails to keep up in his studies will soon lose whatever knowledge he has already gained in the subject; the man who is slothful will squander whatever ability he may have had to be of some worth in society; the woman who refuses to take any active part in the work of her church or community, will soon be unable to be of service, for her ability will atrophy. Those who make use of their one talent will steadily increase their opportunities for service and their ability to make significant contribution to the building of a better world.

CHAPTER XI

And Adversaries

To make Thy name known to Thine adversaries. Isaiah 64:2.

A great door and effectual is opened unto me,
and there are many adversaries. I Corinthians 16:9.

Isaiah and St. Paul are in agreement; the true God must be made known even where there are many adversaries. This statement of Paul's has a striking word in it. That word is *and*. The natural word to use in such a situation would seem to be *but*. "A great door and effectual is opened unto me, *but* there are many adversaries."

How many excuses most of us can give when we are confronted by a door of opportunity to serve some hard pressed cause, where justice and liberty are at stake, but where there are "many adversaries." Family opposition; popular ridicule; social ostracism; race prejudice; economic pressure; how the list of adversaries piles up, making it seem impractical, even foolish, to enlist in the cause. As one Smith graduate said to me, "Why, were I to support such a position the people at the club would think me crazy." The "position" involved supporting fairness to some young people of different color. I recall quoting to her from the Scripture a remark about Jesus, "his friends said, He is beside himself." Mark 3:21. But, as my student countered, "We can't be expected to do as Jesus did." Often have I heard that excuse; and often it has been my own temptation.

But let us look further into Paul's use of the word "*and*."

Imagine a bright November afternoon in the Yale Bowl.

The crowd is cheering, the bands are playing, the banners waving, and then the Yale captain says, "Yes, it's a perfect day for the game; the stands are filled; the team is eager to start the game, *but* the Harvard team is here."

Or imagine Eisenhower on D-Day exclaiming, "We've landed on the beaches here in France; our troops, our planes, our ships are ready for attack, *but* the Nazis are here."

Think of Dr. Grenfell landing in Labrador, and then writing home, "I find this a cold and barren land, with disease and ignorance among the fisher-folk, there are almost no medical facilities, *but* there are no hospitals or adequate means of carrying on my work as a doctor. So I'll come back."

In each of these situations, and in hosts of others like them, how absurd the word *but* becomes. The only word for such men in the presence of such adversaries is *and*. Just so it was with St. Paul and Isaiah.

In the Book of Acts we read who some of these adversaries were, and all through the prophets we discover how strong and how many were the adversaries they had to face. We also become aware of the courage of these men who braved the adversaries' weapons. Jeremiah could write, "Jehovah said unto me, And I will make thee unto this people a fortified brazen wall; and they shall fight against thee, but they shall not prevail against thee; for I am with thee to save thee and deliver thee, saith Jehovah." Jeremiah 15:20. St. Paul could exclaim, "This one thing I do; I have learned in whatsoever state I am therewith to be content. I press toward the mark of the high calling of God in Christ Jesus."

No worthy cause has ever been defended by men who feared adversaries. Only those, who like the prophets and Paul, feel a sterner challenge, just because there are enemies, will carry the banners forward and ensure final victory, because the purposes of God are ultimately beyond defeat.

CHAPTER XII

One World or None

And He will judge between many peoples, and will decide concerning strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war anymore. Micah 4:3.

To shine upon them that sit in darkness and the shadow of death; to guide our feet into the way of peace. Luke I:79.

For how many centuries men have longed for the end of war and the dawn of peace; what countless graves cry out in protest against such wholesale slaughter as war involves. Yet never has a generation been faced with its own annihilation as is ours. What was good in Washington's day or in Jefferson's, or even in Lincoln's day, does not meet the needs of our time, and the tragic decision we must make. As Wendell Willkie said, after his trip around the world, "We must have one world or none."

This may involve changes of a radical nature, even in our own Constitution and in the Charter of the United Nations. The recent revolution in Hungary and the cruel suppression of that revolt may help us to realize that two-thirds of the people of the world are hungry and that with all we have given them we have never sacrificed to the extent of going hungry for one meal.

We tend to live so much in tradition and accept the prejudices and customs we inherit from the past, that we are afraid to accept new ideas, or allow our children to think

differently from our neighbors. Take the question of population, which is one of the truly staggering problems of many peoples, it cannot even be discussed in the meetings of the Commission dealing with Health problems in the United Nations, so much opposition is aroused over whether Planned Parenthood is moral and a way toward solving some of our major problems. But over-population is, without doubt, a major cause for war in the world.

With the terrible means for destruction mankind now has in its power, the one great hope lies in organizing the nations and the peoples of the world, so that they will work and cooperate together for peace and justice and prosperity. Only when the smallest nation is secure from attack, can any of us feel secure; only when men in Africa and Mississippi are assured the same rights that white citizens demand for themselves and their children, can we be sure that those rights are secure for any of us.

This week I have been reading a most interesting book. It is by a great European archaeologist, Dr. Herbert Wendt, and the title of the book is *The Search for Adam*. Dr. Wendt tells us of the search for truth about our earliest ancestors. We read about men and women who lived on this earth 100,000 years ago, some of them as far back as 250,000 years ago.

There is one incident that intrigued me. It is the story of a fifteen year old boy, whose skeleton was found in a cave where he lived over 200,000 years ago. Because I have excavated graves in Asia Minor and in Greece of people who lived two thousand years ago, I am especially interested in Dr. Wendt's findings.

Let us raise the question as to what life was like for that boy in the cave. We can assure ourselves that he knew none of the comforts that we take for granted in our homes today. He went to no school. He could not read nor write, nor

could any of his relatives. He lived in fear; fear of the natural forces of nature around him, which he could not understand, fear of the wild beasts in the forest, fear of sickness and of death.

Thousands of years later, men learned to live together in family groups, and then these families became tribes, but each tribe was afraid of all other tribes, and violence, disease and death were the common heritage.

More centuries passed and these tribes became states, but these states were called city states and took their names from great cities, Babylon, Rome, Athens. Later, Italy was divided into many small city states, and a citizen of Florence would fight other Italians who lived in Padua or Verona. His loyalty was only to his city.

When we come to modern times we find nations united, in which people thought of themselves as Frenchmen, Englishmen, Italians or Germans, rather than citizens of a city. We see new empires rising, the British, the German, the Chinese and others. Still we had wars and starvation, fear and death. We had friends and allies, and enemies and foes. Constantly we were learning new and more terrible ways of destroying each other, and sending down in ruins whole cities. Fear increased among men.

The United States showed a new pattern of life. Here, forty-eight sovereign states learned to live together as one nation, where the highest loyalty was to the nation rather than to any one city or state. Even we had to fight a terrible civil war to protect this concept which Lincoln described as "Government of the people, by the people, for the people." Our states continue to have disagreements, but we are no longer afraid that one state will attack another. The result has been peace, security, and prosperity as no other nation in the world has known.

When I first returned from a trip to Europe I had to travel

from the Atlantic to the Pacific coast of our country. Through state after state we journeyed; the same language, the same money, the same postage, and no vexatious customs at the borders, no passports to be shown; how wonderful it seemed. For the first time I became aware of what a privilege it was to be an American.

Why, then, are we trembling today on the brink of self-annihilation?

We all know, from our leaders to the humblest citizen, from our fathers and mothers to children in school, that another world war would blow our civilization into pieces. Recently, in Washington, an official, high in the air defense service, told a group of us, that in the case of another war, within forty-eight hours of its outbreak, there will be a hundred American cities that will not be the same for a century to come. And meantime we will be devastating the cities in which the people of the enemy live. We are told that another generation would suffer from diseases caused by atomic poisoning which would cripple multitudes of them for life and cause millions of deaths. There is one great hope in the world today, the one Wendell Willkie stated when he said, "One world or none."

Our hope lies in organizing the nations of the world, so that they will cooperate together for peace and justice and prosperity, as we in the forty-eight states have done. We have such an organization. In it the United States takes a leading part. But it will require more than fear of destruction, fear of our neighbors, to make this a working and constructive organization. For, at heart, it is an ideal, a spiritual concept that goes far back to the days of Micah and all those prophetic spirits who dared envisage a world of peace and brotherhood. In other words, what we need is more true religion in the hearts and minds of men, and the determina-

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tion to make that spiritual concept a working organization of the nations.

Today in thousands of churches, in gatherings of citizens all over the world, men are talking and praying and thinking about the United Nations. It must succeed. It must increase in wisdom, justice, strength, for the welfare of all mankind.

The United Nations is still young. It was formed on October 24th, 1945, but today nearly seventy nations are members.

The charter of the United Nations offers important affirmations as to its aims and objectives. Among them are the following:

To prevent future wars.

To make every possible effort to advance social progress, make possible higher living standards, and fuller freedom for all men.

To encourage tolerance and to end race and color prejudice, so that men may live as brothers in a world of peace and good neighborliness everywhere.

To bind together the nations to preserve social security and assure peace.

To make certain that armed force shall be used only for the protection of the common interest of all nations.

To work together to promote social and economic progress among all people.

To work for the creation of conditions in which justice and respect for laws and treaties can be made sure.

We might consider many difficult problems which the United Nations has already dealt with successfully, and many others on which it is now working. The settlement of the Suez Canal problem has been one of the most difficult tasks which has confronted the United Nations. The problem of refugees, now greatly increased by the Hungarian revolt, shows the need for such an organization. The United Nations is today giving relief and protection to over two million

refugees, and the number increases hourly. Its health and educational projects influence the lives of millions and in many nations, yet the cost of our participation is less than sixty-two cents per citizen; less than the cost of one meal or three packages of cigarettes. It is the greatest adventure in world cooperation that mankind has yet undertaken.

Of all the pledges made by the United Nations none is as important as the Declaration of Human Rights. Mrs. Roosevelt, who helped to write it, says of it, "It ought to be ringing words that will go out over all the world." This Declaration was unanimously adopted in the United Nations on Dec. 10, 1948. Every American ought to read it. A few countries have refused to ratify it; the Arab countries, because it gives freedom of religion and rights to women; Russia, because it grants political freedom; South Africa and the United States because it abolishes discrimination on the grounds of color. What company we are in, due to a minority of southern filibusterers! There is no doubt that a great majority of the American people are behind this Declaration and want to see it put into practice.

Here, then, we have the dawn of world unity that may sometime lead men out of fear into peace and security and justice. We have travelled a long road from the caves of our early ancestors, but we have more terrible weapons of destruction in our power than they could have dreamed of. It is essential that we find some way of using this atomic power to bless our children and those who come after us, rather than having it prove a curse and the means of their destruction. Let us ask ourselves whether we are mature enough, moral enough, and of sufficient spiritual stature to fulfill the hopes and dreams proclaimed by Micah twenty-six hundred years ago, and in the Gospel message of the New Testament.

Without reliance upon God there can be no peace, nor can

this disordered world find healing power apart from spiritual resources. Our eyes are blind if we seek to enrich ourselves by conquest, and fail to follow the path that leads to understanding and brotherhood and mutual trust. In our selfishness we made the hope of a dying world the sport of our party politics, when the nations tried to form a League of Nations. Now we have another chance to redeem our past betrayal of peace. In the United Nations we see strong support of all victims of greed and cruelty to others. Here we have an opportunity to labor for the health of the world, for its enlightenment, for its security and justice and a more abundant life for all.

Only in such unity, only in such cooperation, is there any security for any of us. Yet, even in our midst, there are still those of narrow vision and prejudiced minds, who would again isolate us from the rest of mankind. These people are our real enemies. For they would have us take a course that would lead to ultimate self-destruction and the end of civilization. No nation today can build a mental and moral ghetto for itself or for any other group. We are all bound together by ties that we cannot possibly unloose, whether we would or no. We need to help the nations apply the ideals in our Declaration of Independence, in our Constitution and Bill of Rights to world relations. The Golden Rule should be our guide.

Recently there was a tragic story in the papers. We were told of a child who was lost outside a western town, on the edge of the prairie. The Boy Scouts and other groups went out to search for the child, but did not find him. Then the people decided that everyone in town should join in the search. Joining hands they formed a long line and went out into the prairie. The child was found but too late, some wild animal had killed the little boy. Someone said, "Why didn't we join hands earlier?" That is what we need in the world

today, joining hands that fear may be banished and goodwill take the place of hatred in the hearts of men.

For such a cause we need men and women and children who will take seriously the message of the prophets and Jesus, to live and work together for justice and peace. In the United Nations we have such an opportunity. The men and women, and children who lived those thousands of years ago in the caves of the hills, were ancestors of ours. They struggled with hardships, with fears, with ignorance, but they passed on to us the gift of life. We have come to the day when we must ask ourselves, what shall we pass on to those who come after us?

CHAPTER XIII

Special Protection

If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. Daniel 3:17-18.

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Psalm 91:7.

Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. Luke 10:19.

Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. Luke 22:42.

Probably more people have trouble over accepting an interpretation of God as loving and also powerful because of great catastrophes, wars and what seems to be purposeless suffering, than for any other reason; except, perhaps, when such trials enter their own homes. When I was a school-boy there was the terrible fire and earthquake in San Francisco, which took many precious lives. I recall a minister saying that it made more atheists than hundreds of books could make arguing against the existence of God.

Here, in the Scripture, we read promises that men have taken literally and which have led to doubts and to tragedies. Today, in the South, we read about snakes being held in the hands of backwood's preachers, allowing them to bite, and we also read of deaths due to such trust.

When I was in college I had a friend, a wonderful young woman, who was a student in college. She was a Christian Scientist. In the winter she caught cold, but pretended that nothing was the matter. The cold developed into acute pneumonia, and still she tried to attend classes in the snow and cold. At last she had to stay in bed, but neither she nor her family would permit any medical care, saying that there was really no sickness. The girl died. She was an only daughter. The coroner wrote on her death certificate, "Died of willful neglect." Nothing could make him change that accusation. He said, "Had she been given proper medical care from the start there was no reason why she should not have recovered."

Take for example the problem of insanity. Why did God permit such suffering as this causes? I knew a fine young surgeon, who gave promise of becoming a skillful leader in his profession, who, because of experiments he himself was carrying on, lost all mental control of his physical body and became hopelessly deranged in his mind. Why?

I have no answer to such questions. I can say that were you to put a perfect violin into Kreisler's hands he could make wonderful music on that instrument, but were the strings on the violin out of tune, he could make only discords. So our human instruments get out of tune and we produce discords. If death ends all, then we must admit that our problem becomes utterly tragic. But if death is not the end of personality, then we are not in a position to pass final judgment on this problem of suffering.

During World War I a group had met together after a bitter attack, in which several lives had been lost by the company. A Roman Catholic chaplain stated that the night before the attack he had administered Communion to a number of the men, and that not one who took the wafer had been wounded or killed. A Protestant chaplain added that he

held a prayer group that same night, and that every member of his prayer circle had returned safely. Then another chaplain spoke up, and said, "Then the men who are giving their lives to make the world safe for democracy, must be the *sinner*s."

In India my wife and I heard a story that recalled this incident on the Western Front. Just before her son sailed for France, a Christian Indian mother said to him, "My son, I shall not pray that you have special protection, while others suffer wounds and death in this struggle for freedom, but I shall pray that you be kept brave and free from sin."

In that same war a mother came to a friend of mine, her minister, and said, "John has been protected from even a wound in the battles he has been through. Isn't it because I prayed for him several times a day?" To this her minister replied, "I should have to ask the four mothers in our church whose sons were killed, whether they prayed for their boys."

It is in Daniel that we get an experience which floods courage into waning convictions and discouraged hearts. Whether God delivers them from the fiery furnace or not they will not bow down to the golden image.

They have confidence that God has power to save them, but it may be that in this situation they must prove worthy of martyrdom and die for the cause. They will not be found wanting. In the Garden of Gethsemane Jesus also bears witness to this heroic demand that life often presents to us. "Not my will but thine be *done*." This is no prayer of desperate resignation to fate; it is a dedication to the will of God, whatever sacrifice may be involved.

Our Navy once issued a recruiting poster where was pictured a beautiful blue harbor, with a ship at anchor. Under palm trees on the shore a group of men in spotless white uniforms sat under the trees drinking tea. Below were the words, "Join the Navy and see the world." That was before

we had endured the bitterness of these recent wars. Men have joined the armed forces, including the Navy, not to drink tea under palm trees, but to suffer wounds and to offer their lives in a cause they thought worthy of such sacrifices.

Garibaldi did not secure volunteers to free Italy from alien domination by promising them ease and rewards, but rather suffering, wounds, and death. But he challenged, "Let those who love liberty follow me," and a host offered to go wherever he led.

High religion never promises security to those who follow its banners, but often separation, hatred, sacrifice. It was Jesus who said, "He that loseth his life shall find it." In a deeper sense the Psalmist wrote truly when he said, "It shall not come nigh *thee*." Franklin D. Roosevelt stirred the nation when he said, in the dark days of the depression, "The only fear we need to fear is fear itself."

St. Paul stated it in these words: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8:38-39. He had just proclaimed, "We are more than conquerors through him that loved us." How often Paul must have seen triumphal processions of Roman conquerors ride past, with palms bestrewing the streets, and eagles on their banners. "More than conquerors," what significance he gives to the words.

Jesus put it this way, "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "In the world ye shall have tribulation; be of good cheer, I have overcome the world."

Fire and sword, lions and crosses, might reach the physical bodies of those early martyrs, or the furnaces of a Hitler in

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our own times, but whether it was the wrack of the Inquisition, or the whips of the Nazis, men have given witness that there is a spiritual power that no outward force can conquer. Their bodies might be at the mercy of the torturer, but nothing could touch the spirits of those who held the faith and had the spiritual courage that the men in Daniel revealed. The blood of the martyrs has been the seed of the church. It still will continue to be so. There is no gain except where men are willing to suffer loss; there is no glory save where heroes are valiant enough to endure shame; there is no victory unless men are willing to lay down their lives in a cause.

CHAPTER XIV

God's Remembrancers

Ye that are God's remembrancers, take no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. Isaiah 62:6-7.

Beloved, now are we the children of God, and it is not yet made manifest what we shall be. We shall be like him; for we shall see him as he is. I John 3:2.

The men who wrote these words would have a hard time accepting the theology of pessimism, which asserts that man, being a helpless and miserable sinner, can accomplish little in this veil of tears. "Only when God intervenes, can we have any hope for justice or peace in this war-torn world." "Man, because of his beastly nature, is heir only to corruption."

This, of course, takes direct issue with the Psalmist who wrote, "Thou hast made him a little lower than the angels and hast crowned him with honor and glory." Or the challenge of Jesus to men, "Ye therefore shall be perfect, as your heavenly Father is perfect." Matt 5:48. Or his other statement; "Verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father." John 14:12. In the closing scene in Luke we read, "Behold I send forth the promise of my Father upon you; until ye be clothed with *power* from on high." Luke 24:49.

Here, we discover, no such low estimate of man and of man's responsibility in the struggle for justice and goodness over evil and sin. Here, rather, are protests that God will send "power" upon his children to do his works. The prophet

goes so far as to suggest that it is man's duty to remind God that there is need for action. He asserts that "God's remembrancers" will take no rest and give God no rest, till sin, injustice, exploitation and violence are driven out. Not till the city "becomes a praise in the earth" are they to cease their endeavors. These "remembrancers" are not to be silent; "nor hold their peace day or night."

Reading such passages, more especially the picture we get of the nature of God, as envisaged by the prophet, and in the life and teachings of Jesus, God must have rejoiced that there were such "remembrancers" in Jerusalem. How many countless cities need such men and women. We sing, "O tread the city's streets again," but only as we offer our hands and feet, our lips and our hearts, can God's purpose be fulfilled, "Above the noise of selfish strife."

Men called by God to action must necessarily feel their own inadequacy, their sense of sin. "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." So writes Isaiah of his call to proclaim God's message to men.

Jeremiah uses much the same language when God summons him; "Ah, Lord, I know not how to speak; for I am a child." Now some of our theologians would say, "How right you are; you have spoken truly." And that would end the matter. "Leave the *doing* of the work to God; He alone, in his own good time, in some future apocalyptic way, will bring in the kingdom."

How different was God's dealing with the prophets, and Jesus' way with his disciples. To Isaiah God says, "Thine iniquity is taken away, and thy sin forgiven. And I heard the voice of the Lord, saying, Whom shall I send and who will go for us? Then said I. Here am I; send me." While to Jeremiah God says, "Say not, I am a child; for to whomsoever I

shall send thee thou shalt go, and whatsoever I shall command thee, thou shalt speak. Be not afraid of them; for I am with thee to deliver thee." Isaiah 6:5-8. Jeremiah 1:4-10.

In sending out his disciples, Jesus said, "Ye are the light of the world. A city set on a hill cannot be hid. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." Matt 5:14-16.

Has there ever been a time when mankind stood in greater need for men who will hearken to God's voice, saying, "Be not afraid, for I am with thee." Against the hosts of evil, against injustice, against all that betrays brotherhood, the time calls for men who will not waver, who will not yield their minds to fruitless arguments over obscure theological dogmas, in commiserating each other over the hopeless depravity of mankind; but, rather, with heroic resolve and valiant hearts will advance God's banners, in the assurance that He will touch their lips and that they need not be afraid.

CHAPTER XV

Lukewarm

Choose you this day whom ye will serve; but as for me and my house we will serve Jehovah. Joshua 24:15.

Because thou art neither hot nor cold, I will spew thee out of my mouth. Rev. 3:16.

Joshua and the writer of the Book of Revelation had this in common; neither of them could endure lukewarmness, half-hearted convictions. Either one took a stand and without compromise, or one might just as well be counted out so far as loyalty and sacrifice for a great cause was involved.

This message to the church at Laodicea is couched in strong language, words that if addressed to any group or church in this country or in our own community, would cause a stir. Yet ought not such a question to rise in our minds; how many of us are "lukewarm," neither hot nor cold?

When I was in Laodicea I tasted the lukewarm waters that abound there, and which the writer had in mind, when he wrote this message to the people who lived beside those very springs. The water was brackish and undrinkable. What significance this message must have had for those people of Laodicea.

It was this same lukewarmness that Joshua and Jesus found so difficult to deal with; people who hesitated and could not make up their minds which side to take in an issue. Like children in the market place who would neither play wedding nor a make-believe funeral, but just sat there pouting; lives not base, perhaps, but mean, souls contented just

to be, too small to take in a great ideal or fight for a just cause.

John Bunyan had such folk in mind when he wrote *Pilgrim's Progress*. He describes Mr. Facing Bothways. Dante gives us another picture of these lukewarm souls in his *Inferno*. When he is walking with Virgil from Heaven to Hell, they cross an abyss. Wails rise to strike their ears, and Dante inquires whence the wailing comes. They are not close enough to Hell to hear its anguished cries. Then Virgil says, "These come from Limbo, where souls who never did enough evil to merit Hell, nor ever counted for goodness to merit Heaven are consigned, and in Limbo they must dwell for all eternity."

The Roman Catholic Church places all unbaptized infants in Limbo. John Calvin asserted that such infants went straight to the fires of Hell. *What kind of God do men invent?*

We owned a clock once that could never be depended upon to strike the right hour. The hands would point to ten o'clock and the clock would strike six. It fluctuated. Many a minister and rabbi has preached a sermon on the topic, Are you a Thermometer or a Thermostat? People are like that; conditioned by their environment, by what the crowd approves or condemns. They are influenced by passing moods and prevailing winds of emotion and prejudice.

St. Paul was like a Thermostat, and he determined the atmosphere of his life, so that he could exclaim; "I have learned in whatsoever state I am therewith to be content; I know how to abound and how to be abased," and he could add, "I press toward the goal." People who are like Thermometers cannot be depended upon to press toward any goal that may involve personal sacrifice.

Dr. Fosdick once said to me, "When I am asked to meet with some new committee in New York called together to

give battle for some important issue involving justice, I can count on the fingers of my hand who will be there, and who always take such a stand in such an hour."

It is fair to add that some of them are ministers who are not admitted to the World Council of Churches of Christ or our National Council. But Jesus could count on them and would never shut them out.

In my own town how few there seemed to me to be who could be counted upon to take sides, involving joining a minority in the face of opposition. Several of them had no formal religious connection. *It ought not to be so.* In every cause that calls for devotion and sacrifice, the frontlines should be manned by those who profess to be religious. How easy it is to be lukewarm.

CHAPTER XVI

The Unknown God

Their idols are silver and gold, the work of men's hands. They have mouths but they speak not; eyes have they, but they see not; noses have they but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat. They that make them shall be like unto them. Psalm 115:4-8.

I found also an altar with this inscription, TO AN UNKNOWN GOD. Acts 17:23.

Over and over again in the Old Testament, more especially in the words of the prophets of Israel, we read pleadings to turn from the worship of idols, gods who neither knew nor could be known, and kneel before the Creator of the Universe, the Author of man's body and spirit.

Isaiah might have stood by St. Paul's side there in Athens, when he urged the men of Greece to turn to the God of Israel, Unseen and yet Everywhere present. Listen to what Isaiah might have said at that time, "To whom will ye liken God? or what likeness will ye compare unto him? The image, a workman hath cast it, and the goldsmith overlayeth it with gold, and casteth for it silver chains." Isaiah 40:18-19. There in the Parthenon, above Athens, stood the great statue of the goddess *Athene*, goddess of wisdom, corresponding to the Roman goddess Minerva. Her idol was the creation of *Phidias*, and was one of the most beautiful statues of the great classical age of Greece. The idol was clothed with a golden robe. She held in her hand a long spear and many precious jewels adorned her. Throughout Greece were countless beau-

tiful temples with idols to many gods and goddesses, and thousands of altars, in and outside of Athens. There was much in the religion of Greece that appeals to the mind and heart, but its basic foundation was idolatry. And many of its gods and goddesses had lower morals than high-minded mortals. Moreover, this multitude of gods caused confusion.

Often I have stood on the Acropolis at Athens and looked down on the Temple of Theseus, just below, and then up at the Parthenon, where the idol to Athene was enthroned in St. Paul's day. Nearby, just below, was the Areopagus, the traditional site of St. Paul's speech to the men of Athens.

There is a division of opinion as to just what this altar to the UNKNOWN GOD meant to these early Greeks. Some think that in a society which believed in many gods, there was fear that some god might have been overlooked or unknown, and that he would visit his wrath upon the people for not giving him due respect and votive offerings. So here is an altar which begs this "UNKNOWN GOD" to accept as the tribute of the people their offerings laid on this altar.

Others maintain that among the wiser and more intelligent Greeks, especially the philosophers, was a strong belief that back of all these lesser gods and goddesses of Mount Olympus, was the "Great Unknown," the "LOGOS." He alone was the Author and Giver of Life; the Source of all being. So this was an altar to Him. And it was of Him that St. Paul spoke to the men of Athens, when he said, "The God who made the world and all things therein; He being Lord of heaven and earth needeth not to dwell in temples, the work of men's hands."

When I was in China I saw just such an altar to an Unknown God. In a city with a temple to the Thousand Gods, in which were a thousand idols, it was easy to understand why men should fear that some god might have been overlooked. Men with a thousand gods, have no *God*.

Perhaps this is our problem. We have so many gods; wealth; power; position; pride; nationalism; sectarianism; how many are the idols before which we prostrate ourselves and to which we bring our offerings and our prayers. And all the while some inner voice protests that there is an Unknown God, the Author and Giver of Life, in "whom we live and move and have our being." Meanwhile we serve these lesser gods, who dwell in temples our hands create, and we enslave ourselves to the worship of the material and sensual and fleeting things they represent, that shall so soon pass away.

How well we know these lesser gods; how little our knowledge is of the One True God, who dwelleth not in temples made by men's hands, but in whom is Life and Immortality, and the only true security we can ever know.

CHAPTER XVII

In the Beginning—God

In the beginning—God. Genesis 1:1.

In the beginning was the Word, and the Word was God. John 1:1.

The first verse in the opening chapter of Genesis, and the first verse in the Gospel according to St. John, open with the same words, "*In the beginning—God.*"

Although religion and science do not have the same function, both of them bear witness to this great affirmation.

The most significant word for mortals is *Mystery*. As Rousseau wrote, "We must always have in mind that ignorance is never so harmful as the illusion of knowing what we really have no idea of."

A lot of theological guess-work in our generation, as well as in the past, is as obscure, when it comes to an analysis of the Ultimate Reality back of life and being, as are the dogmatic creeds demanded of faithful members in many churches. Because some of these beliefs are sacred to those who profess them, I will not name them here; but they cannot stand the exposure to the search for truth in a scientific age.

In a very real sense each of us must necessarily be the final authority as to what is True. Each individual has to make up his own mind that the Roman Catholic Church or the Bible or Mary Baker Eddy are infallible sources to be relied upon. *And this decision has to be made constantly.* Whoever blindly accepts any external authority as the Word of God, must decide that such an authority is reliable, unless such an individual remains forever in a state of mental infancy.

When a clergyman denounces a college student, and says, "Even to *ask* such a question makes you a sinner," as one of my students reported to me that she had been so told, he helps increase the number of thinking young people who lose respect for religion.

Here in Genesis and in St. John we have two affirmations that can stand the test of any sincere quest after truth. Science tries to tell us how the world was made and "how the Lord his sidewalks laid"; but it is forever confronted with the mystery that lies back of "in the beginning."

If science asks the question, *What?* religion raises the more significant question, *Why?* If science seeks to *describe* our environment and the physical and psychological nature of man, religion seeks to *interpret* the *meaning* of the mystery. Here we come to the realm of *values*.

Science and Religion both rest upon much the same hypotheses for which there is no final proof. What are these? First, that the material physical universe around us is real and not an illusion. Sir James Jeans, in his book *This Mysterious Universe*, says that we cannot prove such reality. Eddington and many other scientists, including my own professor, William James, have made similar statements. What we do rely on are *experiences* which indicate that there must be some *cause* which produces these *effects*, and this cause we call matter.

In religion we claim that there are experiences just as real as those we experience through the five senses, experiences in the realm of values which cannot be explained by matter as the cause. Not only in the beginning was there God, the Creator of the physical universe, which is the work of His hands, but there is also God the Word, the Revealer of Himself to man through spirit rather than matter, the splendor of the thoughts of God that penetrate the mind.

Second, there is the hypothesis of the *Universality of Law*.

To prove for example that all water is composed of two parts hydrogen and one part oxygen, it would be necessary to examine every drop of water in the universe. Then, we might have one universal law concerning the composition of water. We claim that enough water has been tested, so that we are justified in assuming that every atom of water is so composed. But how few atoms have been tested over against the vast oceans that have not yet been so tested. As a matter of fact scientists accept the findings of a few men, who, in their laboratories have made discoveries which they assert are true interpretations of the nature of matter.

Just so, in the field of spiritual experience, we find universal laws at work. Prayer is not limited to a geographical area; spiritual insight is not confined to one race or nation or era; these experiences have been universal. "God hath not left himself without a witness anywhere." How true the words of the apostle are.

Then there is the belief that we can accept the findings of men and women, who, with unprejudiced minds are seeking truth. Here we meet the difficulty that man's findings are based on observations that often deceive him. We say, "The sun sets," but actually it is the earth rising.

What a multitude of assumptions through the centuries, dogmatically accepted by both science and religion, have proven to be false or only half-truths, invalidated by fuller truth. "Now we see through a glass darkly, but then face to face," remains true today as when St. Paul wrote those immortal words. Men have been thrown into prison, tortured, burned at the stake, hung in chains, excommunicated as heretics, for daring to proclaim a truer glimpse into the mystery of the universe and life. Both science and religion have persecuted such pioneers. On a spot in Rome, where such a martyr to truth was burned at the stake, is a monument with these words on it, "To Giordano Bruno, erected

on the spot where he was burned by the generation which he foresaw."

What penitential tears were shed in Salem and other towns of Massachusetts over the men and women who had been hung as witches a few years before. Always authoritarian leaders, whether in education, religion, politics or science, insist that people accept and continue to believe what is the dogma of the party, the church, the laboratory, of the time, "till the multitude make virtue of the Truth they had denied." Absolute dependence upon such authority involves a total loss of the identity of the individual soul and mind. In my student days a sentence influenced my thinking and has continued to do so through the years, "Take Truth for Authority, not Authority for Truth."

When we come to the deeper questions religion raises, what is the nature of God, what is the purpose and destiny of man, we are indeed in the realm of unfathomable mystery. Existentialists may lure us on to exciting discussions, but one can be an existentialist and deny the existence of God, as we discover when we read Sartre, in his acceptance of Nietzsche's pronouncement, "God is dead." For Sartre, "there is no universe other than a human universe, the universe of human objectivity." In such a universe all the things we value most are at the mercy of things we value least. Millions of stars, "more than all the grains of sand on all the beaches of the world," a great astronomer said to me at the Mount Wilson observatory some years ago; eons of evolution from the tiny protoplasm floating in the sea to man, the architect, the artist, the poet, the philosopher, the hero, the prophet, the Christ; man "a little lower than the angels, but crowned with glory and honor," as the Psalmist wrote, all without any *ultimate* purpose, if only matter survives. Well might the last survivors of this whole struggle from dust to man say, "What was it all about?"

Some things do stand out with clarity. We live in a universe of law. No man depends upon that assumption quite as much as does the scientist in his laboratory. "Underneath are the Everlasting Arms" is the basis for all scientific research. *The Creator is dependable*. Jesus understood this and reveals in his parables this truth; the sower, the talents, the seasons, the harvest, sunset and sunrise, cloud and rain, all enter into his thinking about God.

When we come to the words of the writer of the Fourth Gospel concerning "the Word," the Greek "Logos," the "Word" is also God. The Word is not the Bible, but Truth. It is Life. "The letter killeth, but the spirit giveth life." The experience we call revelation, rising to great heights in the prophets, the philosophers, the poets, the seers, and to fullest glory in "the face of Jesus Christ," brings Truth into our minds and souls.

Man is more than a machine, more than an animal, but a potential child of God, heir to spiritual immortality. To debase him, to create in him a sense of utter hopeless sinfulness, his inability to achieve anything noble or spiritual, is a sad retreat from the challenge of Jesus, "Greater things than these shall ye do."

Our age needs a theology which will awaken man to a sense of his immortal heritage. "In the beginning God created—and saw that it was *good*." "In the beginning was the Word, and the Word was with God and the Word was God." "And the Word lighteth every man, coming into the world." "As many as received him, to them gave he *power* to become children of God." Here, in the scripture, is a theology of optimism, of challenge, of victory over life and death, the message of a God whose purposes are ultimately beyond defeat, and who has called us to be "Fellow-workers with Him."

CHAPTER XVIII

The Worth of a Man

You have sold the righteous for silver, and the needy for a pair of shoes. Amos 2:6.

How much more then is a man of more value than a sheep! Matt 12:12.

Amos was speaking on the marble steps of the temple at Beth-El in Samaria, when he made this statement. Before him were gathered the women of the rich nobility, adorned with jewels and with costly silks, with sandals embroidered with pearls. A slave had been sold to buy some of these luxuries. Not long ago I was being taken around a large shoe factory by an official of the company. Passing a show-case he pointed out some slippers and said, "Those cost two thousand dollars each. We have more expensive ones that are worth five thousand; the slippers have real pearls and the thread is gold." How much does a girl working in the Five and Ten earn a year! Read the opening lines in the fourth chapter of Amos, if you would know what the prophet thought about such living. An even more dramatic picture of the fate of idle and haughty women is in the third chapter of Isaiah, from verse 16 through the end of the chapter. How those women must have hated Amos and Isaiah. Few ministers or priests or rabbis would risk such wrath today.

Take now the words of Jesus concerning the worth of a man as contrasted with the worth of a sheep. The setting of the message illumines its significance. It was a sabbath day, and Jesus was about to heal a man with a withered hand. But according to the strict observers of the sabbath laws it was a sin to heal on the sabbath day. When they asked Jesus

the direct question, Is it lawful to heal on the sabbath day? trying to trap him into a criticism of the law, he replies with another question: "What man among you shall have a sheep, and it fall into a pit on the sabbath day, will not lay hold on it, and lift it out?" And then he added, "How much then is a man of more value than a sheep. Wherefor it is lawful to do good on the sabbath day."

In the Near East, where much of the wealth of the people is in the number of sheep they own, the question takes on more meaning. There come before me the faces of little starved beggar children, holding out their hands for pennies or for bread. At the corner of the city street they were always waiting. I wondered where they slept at night.

In contrast I saw well-fed, costly breeds of sheep on the farm of a rich land-holder. Would the death of a beggar child cause greater pain to the owner of the imported sheep, than that of one of his flock? I fear not.

When Theodore Roosevelt was watching the Kaiser's troops in a war maneuver, he turned to the Kaiser and said, "Aren't your men in too close formation for a charge against guns?" To which the Kaiser replied, "I can afford to lose several thousand; they can easily be replaced."

How the poet expressed this psychology, as Southey did in his poem the Battle of Blenheim:

With fire and sword the country round
Was wasted far and wide,
And many a childing mother then
And newborn baby died;
But things like that, you know must be
At every famous victory.

Or, as Carl Sandburg puts it, "Pile the bodies high at Austerlitz, and Waterloo." How many bodies have been piled high in our more recent wars!

Consider the words men have used to describe their fel-

lows: serfs, henchmen, slaves, and in our time Robert Haven Schauffler puts it in his poem, Scum of the earth, Niggers, dagoes, chinks, immigrants. Only this morning, over the radio, we heard of the way in which Christian white children have driven the Christian Negro children from their school. One wonders what the children sing on Sunday and what they say in their prayers at night. "With liberty and justice for *all*." Have these children ever saluted the flag and repeated that pledge?

We are deeply concerned, and rightly, over the plight of the refugees from Hungary, and we burn with indignation against the cruelty of the Soviets; but how much concern did we show when Hitler was sending to his concentration camps and to the fiery furnaces six million Jews? What indignation is aroused in a community where a lynching takes place, if the victim is a Negro?

In the Bible we read, "God made man in his own image; in the image of God made he him." And there is no reservation as to the color of his skin. Edwin Markham wrote,

Bowed by the weight of centuries he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world.

It is strange to recall that only a century ago men were hanged in England for forming what we would call a Union. It was called "conspiracy" then. It was not "conspiracy" for owners of large factories or mines to organize together for their own protection; it was only a crime for workers to unite in any organization for their own protection.

Justice Frankfurter once told me that in the first hundred years of our history as a nation, every case brought before the Supreme Court, where the issue was between human rights and property rights, was settled in favor of property

rights. How often, in those days, we heard the words, "Injunction granted." *The property rights might have concerned sheep.*

Not till Holmes, Cardozo, and Brandeis began handing down their famous minority decisions, in which they argued that the Declaration of Independence, the Bill of Rights, and the Constitution stressed human rights even more than property rights did common men begin to have a hearing in our courts. Now we are familiar with the Square Deal; the Fair Deal; the New Deal; and in place of Dollar Diplomacy and Economic Exploitation we have the Good Neighbor Policy and Arbitration in industrial disputes. All of these are concerned with the worth of men. The culmination of this is to be found in the Declaration of Human Rights in the United Nations. May the day not be far distant when the United States will join the nearly fifty nations that have signed this Declaration. Only our color prejudice shuts us out, the prejudice of a minority group.

No sin in the prophetic writings and by Jesus is more fiercely condemned than the exploitation of men. It is in the prophets and the teachings of Jesus that we find the basis for the rights of man. When worship is offered as a substitute for justice, we hear such words as those of Isaiah, "I hate, I despise your feasts, and I will take no delight in your solemn assemblies."

Isaiah, speaking on the same theme, says, "I cannot away with iniquity *and* the solemn meeting; and when you spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are red with blood."

Do not underestimate the value of worshipping together, and the inspiration of common prayer, but, if these are to be offered as a substitute for social action and for righteousness in our relations with our fellow-men, then, we had better

start making a study of the teachings of the prophets and Jesus as to what true religion ought to be. It is Jesus who said, "If thou art offering thy gift at the altar, and there rememberest that thy brother had ought against thee, leave there thy gift before the altar, and go thy way, first be reconciled with thy brother." "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father who is in heaven."

No, a man is of more value than a sheep; and, hence, worship and prayers and theological discussions can never be substitutes for social action and justice.

CHAPTER XIX

Watching and Listening

He shall not judge after the sight of his eyes, neither decide after the hearing of his ears; but with righteousness shall he judge the poor, and decide with equity for the meek of the earth. Isaiah 11:3-4.

Judge not according to appearance, but judge righteous judgment. John 7:24.

When Jean Jacques Rousseau was a young man he went to Paris, seeking in court to recover from the French ambassador to Venice back-salary that was owed him. He thought that in court he would get justice. But he soon discovered that there was no equal justice for both rich and poor, and he lost his case. Within him a great change took place as a result of this injustice. From that time on his voice and pen were used in protest on behalf of the weak and the oppressed.

His words, carved on his monument at Geneva, "Man is born free, but everywhere he is in chains," have influenced great movements toward freedom from slavery and injustice. When I was a college student his book, "Emile," gave me new insight into what education ought to mean.

In what countless situations educators, politicians, judges and clergymen watch with their eyes to see what the crowd is thinking, and listen with their ears to hear what popular sentiment seems to say before they take any stand themselves.

It may be an election year; it may be the trial of two illiterate Negro boys; it may be the lives of two Italian workers

that are at stake; it may be some issue that has aroused public emotion. In many such cases we fail to discover the quality and courage of such leadership, which, as Kipling put it, is "Uncowed, for fear or favor of the crowd."

Such men as do take a stand against the crowd must be willing to suffer. A Judge Waties Waring and his heroic wife, driven out of South Carolina, his native state, because he dared to defend the rights of American children who had colored skins; a rabbi in Alabama, denouncing the injustice in a local trial of Negro boys, whose lives were threatened by mob hysteria, which engulfed the court-room and the jury. The rabbi lost his pulpit but gained the respect of all freedom-loving citizens. A minister in Seattle, speaking on behalf of the rights of workers to organize, though warned by the wealthy members of his parish that his talk was "dangerous." He goes out and starts a new church, The Church of the People, and influences people far beyond the horizons of his city. A judge, protesting against the findings of the jury in his own court, and saying, "I must live with my conscience." It marked the close of his career as a public official, while the attorney who appealed to every base and prejudiced emotion of the jury, went on to election as lieutenant governor of the state. A great rabbi, investigating the steel strike and preaching a valiant sermon in defense of the workers. It cost him his new synagogue because the "Big Givers" would no longer support his projects. It was many years later that the Stephen Wise Free Synagogue was dedicated. I am glad he lived to see it.

Yes, a long list of valiant men and women can be named, who have refused to "keep an ear to the ground" or support the "party that is in power," when they were convinced that justice and truth urged them to follow different paths. Men and women who have refused in California and other states to listen to house to house spreading of false accusations in

a political campaign; to listen to what the mob said in Alabama or Tennessee. Only this morning we heard of that heroic Baptist minister in Clinton, Tennessee, accompanying some Negro children to school, though he was set upon by a cowardly group who fled at the approach of one officer, and in the school sneaked away when the wife of the principal appeared. These are the people who have lived challenging years and raised banners to hearten others.

Yet, when one makes a study of our elections, even a study of the press, when emotions are dominant; or when we look into the records of trials, where race or class prejudice abounded, one is appalled at the lack of courage, the refusal to make any sacrifice on behalf of justice among those who hold positions of trust and responsibility.

In a large city in the state where Abraham Lincoln lived for many years, three Negroes were burned at the stake in a city square. It was Saturday night. The entire city knew of the atrocity. On Sunday morning, in the hundreds of churches in that city, only three ministers even mentioned the crime, and one of them said, "It was to be regretted, but the Negroes had to be taught a lesson." One wonders what the "Lesson" read from the scripture was that morning! In more recent years we have had fewer lynchings, due to the fact that fearless men and women, especially in the South, have taken a stand against this evil thing.

The record of such people heartens one that in America are those who will not bow the knee to Caesar, whether Caesar be a ward boss, a party, a social club, a prejudiced press, or just cries for vengeance in a court room.

In our day a new word has been added to our vocabulary. It is "McCarthyism." Time magazine defines this to mean "an international word, widely understood to mean a cynical exploitation of genuine fears, a studied contempt for fair play, a cunning talent for concealing failures by loudly

braying after new victims" (Time, Jan. 4th, 1954, page 16). Fortunately the words of Lincoln proved true in this hysteria, "You can fool all the people some of the time, and some of the people all the time, but you can't fool all the people all the time."

One of my students in Athens, Greece, asked the question in class, "Why do Americans elect to your highest parliament a man like McCarthy, who gives the world the impression that Communism over-runs your nation, controls your colleges, runs your politics and is a constant threat to your government?"

This student raises some interesting thoughts for times like these. The answer is found in the lack of intelligent thinking, the emotional drive of mob psychology, the genuine but misguided fear of Communism, and the deliberate distortion of facts in order to serve selfish ends. Few there are who dare remain "uncowed for fear or favor of the crowd."

The men who gave us the text for this chapter, portray the kind of thinking that ought to lie back of all judgment, and call for judges who will be the sort of leaders humanity needs in such an hour as this. *And there are such.*

We, in the Jewish and Christian fellowship, should give them undaunted support, for they plead for God's children and His justice for all men. It is implied in the words which every school child in this land knows so well by heart, "with liberty and justice *for all.*"

CHAPTER XX

A Significant Request

And a stranger shalt thou not oppress: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt. Exodus 23:9.

How is it that thou, being a Jew, askest drink of me, who am a woman of Samaria? John 4:9.

There is far more significance in this request of Jesus than appears on the surface. If, now, in Mississippi, a white Christian were to sit down at the same table with a colored Christian, and ask in a friendly way, "Please pass the water," the Negro might well be astonished and say, "How is it that thou, being white, askest drink of me who am a Negro?" For the whites have no dealing with Negroes.

How seldom do we draw conclusions from Jesus' words and actions that *apply to our own problems*, and that fit into the framework of our own prejudices. Yet, of all the obstacles to fellowship, there seems to be none more difficult than the simple act of sharing a meal together or asking for a cup of water. We even deny the right to sit with us at the Communion Table if one has a darker skin. Nothing in the teachings or life of Jesus, whom we call "Lord," can possibly justify such unChristlike conduct.

Prejudice grows like a rank weed. In the early days of Israel's life there were countless laws that demanded justice and equality for the stranger, but years and history had left its mark by the time of Jesus, and none was more common than prejudice against Samaritans. So, when Jesus wanted to show this woman that he did not share such antagonism,

there was no simpler method than asking for a drink of water. No wonder she was astonished.

Water has more value in the Near East than it has for us, who live where water abounds. The struggle in the little State of Israel to establish a water supply, both for drinking purposes and for agriculture, marks one of the most heroic and dramatic efforts of our time.

When our family lived in Turkey our source of water supply was a deep well, and each day it was necessary for me to work for an hour at the hand-pump, which forced the water from the well up into the tank on our roof. It was hard and tiresome labor. Then we put a wind-mill in, and what a joy it was to hear the water running into the tank, as the wheels of the wind-mill turned in the breeze. One day to our dismay there was no water. *What was the matter?* It was very simple. For some days there had been no wind, and hence the mill had not been turning, so there was no water in the tank. Again I had to resort to the hand-pump.

Later, on furlough in America, I went into the bathroom and turned on the water. Calling my wife, I said, "Just think, our water will flow, wind or no wind, for the supply comes from a lake, miles long and half a mile deep, far up in the mountains."

How many of us are dependent on "which way the wind blows" to make any decision; we have no real independence of our own. In this conversation with the woman at the well, Jesus turns her thoughts from the water that can quench her earthly thirst for a short time only, to her greater need of spiritual springs of refreshing that would reach her inner life, a source not dependent upon wind or calm, but having its origin in the love of God.

The struggles of life constantly present just such need of "Living Water." To how many broken cisterns we turn, when

THOUGHTS FOR TIMES LIKE THESE

we might have this Living Water. But to what extent can we expect to share spiritual resources with those with whom we are unwilling to share earthly water? Would this Samaritan woman have listened to Jesus had he not begun the conversation with that simple request, "Give me to drink"?

Faith of Our Fathers

Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee. Genesis 12:1.

Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. John 4:20.

When Frederick Faber, a Roman Catholic, wrote the great hymn, "Faith of our Fathers, living still; we will be true to thee till death," he would have been interested to know that millions of Protestants would sing his hymn, but that few Roman Catholics would even know the words.

There is a thrill in tradition, but it can be overdone. Jerusalem, Rome, Salt Lake City, Geneva, Mecca, Benares, Lhasa, Athens, Babylon, Nineveh, Ur, Teocal-li, and countless other shrines have called the faithful to kneel only at their altars, and hold fast to "the faith of their fathers." Yet human sacrifice and inquisitions, blood-rituals and orgiastic feasts have gone hand in hand with prayer and devotion; so that we can well say with Jesus, "salvation is of the Jews." For in monotheism, and in the prophetic concept of a God of righteousness, who demanded justice, lay the hope of mankind.

Babylon, once queen of the earth, is dust and ashes for ages long; Nineveh no longer boasts her shining swords; nor Teocal-li its throngs of priests and sacrificial victims; but Bethlehem and Galilee still satisfy the heart.

Speaking at a Jewish forum, I was asked the question,

"Is there anything more contemptible than to leave the faith of your fathers?" In reply, I said, "Well, that would place Abram in a rather bad light, wouldn't it?" Yes, and all who have turned from idols to the worship of the Unseen God of the Spirit. Suppose that Abram had been bound by tradition, and remained in Ur. Ruth would have stayed in Moab; Rahab would never have turned from the superstitions of her household gods to the worship of Jehovah, and our Pilgrim Fathers would never have sailed on the Mayflower, seeking freedom of worship, had they "been true till death" to the ways and traditions of their fathers. What other names, glorious in spiritual advance, would be missing from the pages of history: men and women whose courage, vision, and insight went beyond the dogmas and rituals of their fathers into new and higher realms of thought and worship: Socrates; Jesus; Paul; Francis of Assisi; John Robinson; William Penn; Roger Williams; Anne Hutchinson; Ralph Waldo Emerson; William Ellery Channing; Phillips Brooks; John Greenleaf Whittier; James Russell Lowell; Stephen Wise; John Haynes Holmes; Harry Emerson Fosdick—the list would cover pages; names that glow in the darkness of tradition's skies, and who made plainer the way for others to follow.

The Samaritan woman of the story, in her conversation with Jesus, accepts the traditional way of thinking, but is, as many before her and since, disturbed by thoughts and questions as to whether this "faith of her fathers" is, after all, *the ultimate Truth*. Jesus' reply echoes down the centuries; and it is the same divine revelation that came to Abram amid the idols in Ur: "God is a spirit; and they that worship Him must worship in spirit and in truth."

There would never have been a Reformation; we would still hold with Jonathan Edwards that "Hell is paved with the skulls of unbaptized infants"; our ministry would still be

denouncing Evolution and maintaining that the earth is the center of the universe, were we remaining true to the "faith of our fathers"; for all these beliefs they held with dogmatic tenacity; and to doubt one of them was to invite persecution and damnation for one's soul.

James Russell Lowell expressed the greater truth and with spiritual insight, when he wrote: "By the light of burning heretics, Christ's bleeding feet I track." And, as he says, "we cannot unlock the future with the past's blood-rusted key." "They must up again and forward, who would keep abreast of Truth." "The Truth shall make you free," Jesus had said.

Truth is not, as our fathers held it to be, a pool, hemmed in by unchangeable creeds and fixed dogmas and rituals; Truth is a living spring, moving in ever wider and larger streams toward the great sea that lies beyond our present sight, but toward which we journey.

If, now, we will interpret the "faith of our fathers," not as a set creed, but in terms of devotion to the spiritual truth as they saw it in their generation, then, we can sing with fervor, "Faith of our fathers, living still, in spite of dungeon, fire and sword."

Just as they sought to pass on the best that they had been able to grasp in the light of their age, so we should seek to pass on the highest that has come to us, praying that our children may see even greater truths and with clearer vision. It was John Robinson, the pastor of the Pilgrims in Leyden, who wrote, "Help us to follow all the truth we see, and fuller truth when God shall reveal it to us." We can also express that hope with a fervent, Amen.

It is in Bernard Shaw's Saint Joan that we get one of the greatest interpretations of this courage to follow new truth, even when the church, the military, the politicians, threaten one with torture and the stake if one refuses to recant and

accept the traditional ways of thinking. When Joan is threatened with all this and when Cauchon, the bishop, demands, "Dare you pretend that you are in a state of grace?" Joan replies, "If I am not, may God bring me to it; if I am, may God keep me in it." And when Cauchon says, "Are you, rather than the Church, to be the judge?" Joan makes reply, "What other judgment can I judge by but my own?" This is the search for Truth that no external authority can supersede.

Two Choices Life Offers

And God said unto him, because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, but hast asked for thyself understanding to discern justice; behold, I have done according to thy word: Lo, I have given thee a wise and understanding heart. I Kings 3:11-12.

Father, Give me the portion of my substance that falleth to me. Luke 15:12.

Father, Make me as one of thy hired servants. Luke 15:19.

What a contrast between the prayer of Solomon and that of the Prodigal Son in the parable. At least his *first* plea. For here we have a picture of the two main choices that confront men: the choice between *getting* and *being*. Solomon was concerned with being, rather than getting; the Prodigal Son was interested only in what he could get for himself in a material way. The choice lies between making life's business personal gain for selfish indulgence or service.

"Give me." How this plea is reflected in the habits and desires of our times. I noted on the streets of a European city boys and girls, old men and women, selling chances in the multitude of gambling pools that infested the city and nation. In windows and on posters were displayed pictures of the houses, the cars, the wealth, to be won by persons drawing the lucky numbers. "Give me" was written all over the city. "Put in ten cents and hope to get ten thousand dollars"; something for nothing is the basis of such appeals.

In America how many automobiles are offered in gambling lotteries sponsored by "religious and philanthropic organizations"? In George Washington's day churches and the Federal Government indulged in such gambling. Now many states make it illegal "except for philanthropic purposes"! Yet a famous warden of a prison stated that nothing so demoralized men as the gambling habit.

So it was with the young man in the parable. He held the lucky number. He wins. The money goes into his pocket, and we learn what he does with it. There is no thought of using the inheritance to better others or help society.

As is so often the case with spendthrifts, the money was soon dissipated, wasted in "riotous living." What a multitude of evils that covers. Word must have come back to the old home as to what his habits were, and around the family table the boy was discussed. With what cynicism the elder brother listened and brooded over these matters.

The end of the trail was soon reached. It generally is. What an end it proved to be. When my wife and I were workers in a neighborhood house among the tenements of lower New York, we often went over to the Bowery, and there met many such prodigal sons, who had wasted their lives in just such riotous living, and were now reduced to dire poverty and sodden drunkenness.

In the parable the boy sinks to the lowest place a Jew could fall; he hires himself out to a foreigner to "feed swine." Starved and wretched he would fain have filled his stomach with the husks that the swine did eat. Then came a change. In all the parable there are no words more thrilling than these, "*He came to himself.*"

Somewhere, in every man, there is the divine spark that awakens in him the consciousness that he is a child of God; heir to something more than the husks of swine. Men are not, as some of our present theologians would have us believe,

nothing but vile, miserable sinners, unable to rise above the keeping of swine. No, Jesus asserts that man is a son of God, for whom the Father is forever seeking, to put a ring on his finger, new shoes on his feet, and a robe to clothe him. Always there is a warm welcome for him when he "comes to himself."

Often in those mission meetings on the Bowery I talked with men who had come to themselves and returned from a far country. Many of them had become respectable business men, fathers of families, officers in churches. They came back to the mission to bear witness to their fellows that when they came to themselves and turned to God for help, life had changed. One such man was the grandson of a president of the United States. On a dock in England, a Salvation lassie had said to him as he came out of a drinking spree, "God intended you for something better than this." All the way across the Atlantic, as a seaman, he pondered that assertion, it re-echoed in his inmost soul and "he came to himself." When I met him he held a position of responsibility and trust in his community, was happily married and a beloved father in his home.

The attitude of God toward such prodigals is clearly portrayed in the parable. Not as an angry judge, but, rather as a loving and merciful father, seeking to reclaim his son, God is portrayed by Jesus.

The attitude of the elder brother is understandable. We find it among all groups of pious people, who have never strayed from the path of righteousness. But the elder brother ignores one fact; it was his *brother* who was lost and was now found. He refuses to use the word "brother," but speaks of him to the father as "this, thy son." The father tries to remind him of the relationship, and says to him, "This thy brother."

The whole turning point in the life of the prodigal son was when he stops saying, "*Give me*," and makes the plea "*Make*

me." This is the heart of the message Jesus proclaimed to men.

Life, indeed, offers us these two choices, Give me or Make me. The man who comes to himself and recognizes his true heritage will plead for one thing, even as Solomon did, "Father, make me." Make me intelligent, wise to understand truth and to follow it, to use life as an opportunity for service, that the world may be a better place to live in for my having been given the great award of life.

CHAPTER XXIII

The First Protestant

I will put my word in their inward parts, and in their heart will I put it; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord. Jeremiah 31:33-34. Hebrews 8:10-11.

The words of Jeremiah are quoted in the New Testament in the Book of Hebrews, and for good reason. They witness to the kind of worship that was implicit in the teachings of Jesus.

Some scholars claim that Jeremiah was the first great Protestant. Among those who held the Protestant conception of worship and religion we find many names out of the history of past ages. There is Amennotep IV, the husband of Nefertiti. This Egyptian pharaoh instituted many reforms in the religion of Egypt over a thousand years before Christ. He moved his capital away from the shrines and temples of Thebes, where the idols of the old gods stood and where they were worshipped by thousands of priests and the people. He built a new city, Tell-el Amarna, and took a new name for himself, Ikhnaton: "he with whom the sun is satisfied." He tried to turn his people from the worship of the many gods and from war to the One True God, whose symbol was the sun, Light of the World. He denounced war as contrary to the will of a holy and righteous God. In a world of war and violence he instituted a good neighbor policy.

But old and established customs die hard, and the priesthood proved too strong for him. When he died the priests had his city destroyed and the worship of the old gods in Thebes was restored.

Then there is Abram, who also received a new name, Abraham. When he turned from the gods of his fathers and from the shrines of his tradition, the Scripture writes of him, "He went out, not knowing whither he went. By faith he became a pilgrim in the Land of Promise." Surely Abraham knew nothing of the multitude of laws and ritual that grew up among the Hebrews when the priesthood became dominant in the religious life of Israel.

Bernard Shaw includes Joan of Arc among the Protestants, when she relied on her inner voices and dared face persecution and death at the hands of both church and state. In one of the most interesting dialogues ever written, between the Earl of Warwick and Monseigneur Cauchon, Bishop of Beauvais, the Earl wants Joan burned because she talks about Frenchmen and Englishmen; and if the people begin to think in such terms it spells the end of feudalism. This does not concern the Bishop. His accusation is that Joan is a heretic, a Protestant. And Warwick says to Cauchon, "Well, if you will burn the Protestant, I will burn the Nationalist."

Protestants are slow to appreciate their heritage of freedom, and they react more quickly when the freedom of others is threatened than when their own is menaced. There is no doubt about this. As a famous Catholic bishop once said, "When you are in power, we demand freedom on the basis of what you believe. When we come to power we shall deny it to you on the basis of what we believe."

This is the risk we take, if we believe in religious freedom. The Arabs will not sign the Declaration of Human Rights of the United Nations for two reasons: it asserts the equality of women, and it defends the right of all men to religious free-

dom, to choose the way they desire to worship and what they want to believe. *We do take a risk*. It was a risk the Spanish Republic took and lost. There is little religious freedom in Spain today, or any other kind of freedom. The one protection against the loss of freedom we have is to stress the Truth; in science, in ethics, in religion, as God gives us to see the Truth. We must trust those words carved in marble on the walls of the Public Library in New York, "Truth Alone Beareth Away the Victory."

Is it not a weakness of all religious groups, Catholic, Protestant, Greek Orthodox, or Jewish Orthodoxy, that all too often the things which are considered important are trivial, and the things which are held to be trivial are often important. When a dogma, a creed, a ritual, a tradition, that has no influence on social action, that does not help one to be more loving, just, kind or good, is made *more important* than having a Christlike spirit of love and service, then something is terribly wrong with such an expression of religion.

How many things have been held to be essential to salvation, which, if one denied belief in them one was held to be eternally "lost," have had nothing whatsoever to do with character or mercy. Men could believe these dogmas and be cruel, selfish and vile. Men who did not believe them could be loving, just and good.

High religion starts, as Jeremiah saw so clearly, with an inner experience of God; not dependent upon priest, or ritual, dogma or external sacrament. "The life of God in the soul of man," as a great philosopher puts it.

Liberal Protestants must remember that it is impossible for any totalitarian group, political, social or ecclesiastical, to grant real freedom to others. We are witnessing in Hungary what such totalitarian government in politics does to freedom. In Spain we see what it does to religious and political freedom, and also to industrial freedom. Any totalitarian

group believes, often sincerely, that it alone has the truth, and that all others must be forced to submit to that authority which defends the truth; others are in error, and it would be false to truth to grant them the right to perpetuate or spread the error. It is harder for a religious group, so convinced, to grant freedom to others, because they are certain that they speak for God against error and heresy. "Invincible ignorance" may save such heretics from eternal damnation, because of the mercy of God, but goodness, justice, mercy are but "filthy rags," as a totalitarian leader once said to me.

This sounds as though liberal Protestants believe that they have the truth and that others are in error. There is a difference between the totalitarian concept of truth and that of the liberal. This will be discussed in the next chapter.

We need to be very humble when we talk about Truth, for life is above all else a mystery, and while we strive to know the Truth, we "see through a glass darkly," as St. Paul said. We can rejoice with the writer in the Scripture who said, "God hath not left himself without a witness anywhere," and, ultimately, as St. Paul wrote, "We can do nothing against the truth, but for the truth." II Cor. 13:8.

Does It Matter What One Believes?

And he believed in the Lord; and he reckoned it to him for righteousness. Genesis 15:6.

Thou believest that God is one; thou doest well; the devils believe and tremble. James 2:19.

In the preceding chapter I stated that we liberals believe that we are on a surer road to truth through our methods and experience, than those who hold to totalitarian concepts of religion. We hold that much that they assert as ultimate truth is error. This is based on two fundamental propositions. Liberals agree with the scientific method of discovering truth. Second, there is no such division for us as the "supernatural" and the "natural"; for us "all is law but all is of God." Life itself is the great "miracle"; the universe and all being is the unfathomable mystery.

Nor do we hold that others are entirely in "error" as they claim we are. We do not demand that all others accept some creed which we affirm in "order to be saved." "There's a wideness in God's mercy," far beyond our human understanding. We do not isolate truth within the fold of one church, one interpretation of religion. Whether it be in a Moslem, a Catholic, a Protestant, a Hindu, if the message is an inspiration to live a higher and more loving life, to be more merciful and seek justice among men, that is from God; that is "revelation." The words of Samuel Johnson's great hymn expresses for us what we defend as religious truth: "Life of ages, richly poured, Love of God, unspent and free, Flowing in the prophet's word and the people's liberty.

Never was to chosen race that unstinted tide confined; Thine is every time and place, Fountain sweet of heart and mind." The entire hymn is worth committing to memory.

This search for truth places no barriers on the seeker, save that he be conscientious and diligent in his search; and that he reveal all the findings; however these may contrast with existing concepts and dogma. To take Truth for Authority, not Authority for Truth, must be a guiding principle in any such search. On the other hand those who hold to totalitarian concepts demand that all new discoveries, whether in the field of science or of religion, must conform to existing dogmas and theological pronouncements of the hierarchy, and that any departure from such tradition, no matter how authenticated it may be by research and testing is untrue. It *must* agree with the Bible, with the church, with the existing tradition or it is held to be *false*.

Of course time has forced the church to change its pronouncements. The church can no longer demand that one believe that the earth is the center of the universe, or that the evolutionary process is false. But it has taken centuries to arrive at such compromises.

Is there the slightest doubt that what a man believes does influence his character? If George Washington had not believed that liberty was worth dying for, he would never have taken the risks that led a nation through long years of desperate struggle, suffering and sacrifice, into independence. Had Lincoln not believed that this nation could no longer exist half-slave and half-free, and that government of, by, and for the people ought not to perish from the earth, he would have been incapable of leadership in those bitter years of testing when we were a divided people.

Had Abraham not believed in the unseen God, he would never have turned from the idols of his fathers in Ur, and set his face toward a new land. Had Jesus not believed that God

was a loving Father, he would never have turned from his loneliness and suffering on the cross to cry out, "Father, into thy hands I commend my spirit."

What we believe does influence our lives greatly. But there are so many beliefs that we are told we must hold to be "saved," that one grows confused. Even more perplexing is the problem of *how* we get those beliefs. In the text at the beginning of this chapter, we read, "The devils believe and tremble." Some versions read, "and shudder." It is a question as to whether any *thinking* mind can escape from some belief concerning the mysteries of life and death. Robert Ingersoll who claimed to be a convinced atheist, exclaimed on his death-bed, "Perhaps there is light beyond the mountains." Those "mountains" had been raised by the theology of his childhood, which shut out his questing mind from belief in the kind of God proclaimed in the average pulpit of his day.

There are many who tell us that the *only* way to be saved is to accept without question the beliefs of the church, its creed, and its rituals. Whether it be a Southern Baptist fundamentalist church or a Roman Catholic church, both claim to be holders of the keys to heaven. But George Eliot once wrote, "There are those of us who move in those higher realms who must have our affections clad with knowledge." We can't believe something because it is comforting, or of long tradition, or because it is in the Bible, or because the church proclaims it, or Mother Eddy said it was so; we must have some grounds for believing it is *true*.

What appalls some of us is the utter unimportance to character formation of many of these things we are told we must believe. Others are so diametrically contrary to all that science reveals that we cannot accept them. Many of these beliefs are the heritage of our ancestors, handed down from generation to generation, and with much accumulation through the years. The Authority which conserves these

traditions as truths, is responsible for seeing that they are accepted and is supreme. It must never be challenged, whether it be a book, such as Science and Health; the Bible, or some church organization, or some priesthood. Rome, Mecca and Geneva have all laid claim to such authority.

Intuition and revelation such authoritarians assert comes through the external authority, and this makes it valid and eternal truth. In the universe, we have, under such a concept, natural and supernatural phenomena. Speaking of pagans, even the church calls much that to them is supernatural, "magic," or "pagan superstition," though much of this "superstition" has been remoulded to fit the needs of the church. Within the fold, whether Protestant or Catholic, such phenomena is called "miracle," "revelation" and "supernatural." God manifests himself through the "supernatural," and is able to suspend his laws and break them, and thus we recognize his presence.

Liberals, whether Christians or Jews, maintain quite a different approach to truth. We maintain that true religion begins with an understanding of the world around us, the stars above us, the nature of our own beings, and is based on an unprejudiced critical reasoning. Religion is not a creed to be learned by heart and repeated; not the teaching of a dogma handed down by an external authority; not a doctrine to be inculcated in a child, but the result of a *growing experience*. This experience is based on the individual's own critical judgment and thought, his personal experience of the world around him, and the voice of God within. Jeremiah stated it as we read in the previous chapter.

Religion of this kind is not handed out in class, where children are taught what they *must* believe; but they are encouraged to understand their own experiences with nature and their inner emotions. It is a slow and growing process and it leads into fuller and more mature *faith*. "Faith is not believ-

ing what you know is not so, it is the intellect acting heroically." It is the result of years of increasing fellowship with one's fellows and with God. As a child outgrows early and immature beliefs about God and the universe, so the growing man will change his beliefs from childish concepts into those St. Paul describe when he wrote, "When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I have become a man, I have put away childish things. For now we see in a mirror darkly; but then face to face; now I know in part; but then shall I know fully even as I am fully known." I Cor. 13.

This does not mean that preaching and teaching in the field of religion is unimportant. It means that it becomes *more important*. But being religious is not to be identified with believing in some external authority proclaiming infallible truths.

What we truly believe is, after all, the sum total of our whole philosophy of life; it is what we dedicate ourselves to, what causes we will defend and suffer for if need be. It involves what we think about the world around us, of the past behind us, and of ourselves and the generations that are to come after us.

Sophia Fahs in her excellent book, *Today's Children and Yesterday's Heritage*, which is used in both Reform Jewish Religious Schools and in liberal Protestant Sunday Schools, gives excellent suggestions along this line for the religious training of children. She quotes from Lactantius, some words that fit here, "Nothing is so voluntary an affair as religion, in which, if the mind or the worshipper is averse to it, it is already destroyed and is no religion."

In such an approach to truth children are helped to see that there is no special "spiritual knowledge" apart from natural knowledge. All true knowledge that helps us understand the universe around us and the meaning of our own

consciousness has *religious significance*. To understand our present world we do need also to study and learn from what the past has to teach us. As a teacher of History I am sure that our generation is woefully lacking in a knowledge of the past, but one wonders just how much we actually learn from past history.

The mystery of life is a challenge from birth to death. Children and adults need to have explained to them in language they can understand, the world of science, the inner world of emotion; and they need to be encouraged to seek meanings in their own experiences. God is an ever-revealing Spirit and "spirit with spirit shall meet."

In the beautiful language of ritual, when it is socially and spiritually significant, in great prayers, help comes to the inarticulate, as most people are, enabling them to express what they deeply feel but dimly see. Affirmations of faith in language that has present meaning, need to be continually rewritten to meet the fuller and increasing knowledge of truth that God unfolds in the ever living Gospel. This Gospel is being written in the laboratories of Science, through the minds of prophetic souls, in the pages of History, and a poet calls it, "the splendor of the thoughts of God for the minds of men."

This all adds up, it seems to me, to religious experience as a continuing and growing experiment in life and its richer values. It is never static, nor finished when one "joins the church" or is "converted," or "takes Communion." These may be stepping-stones to ever fuller and higher awareness of the presence of God in our lives.

So, to one of the groups which I have described, religion is through an authority "once for all delivered to the saints"; it is an "inspired revelation," it is the "same, yesterday, today, and forever." To the other group religion grows out of experiences from day to day in the mysterious universe around us

and the mystery of our own consciousness, its problems, its fellowships, its opportunities for service, its daily needs. It allures us on to wider and brighter horizons. For them there are no more important words of Jesus than "Thou shalt love the Lord thy God with all thy *mind*." It is the same note that Isaiah struck twenty-six hundred years ago when he appealed for thinking religion rather than blind worship. It is to be found in the words of the New Testament, "Ye shall know the Truth, and the Truth shall make you free." And it is a promise of further truth yet to be revealed, "When the Spirit of Truth is come, he shall guide you into all truth." John 16:13.

If, to those who find God through external authority, or those who discover Him through the "still, small voice" within, something of our divine heritage is made known to us, then in either case we receive the blessing which true religion has to offer man in a world beset with materialism and temporal satisfactions. "He that doeth the will of God abideth forever."

CHAPTER XXV

On What Basis Can We Unite?

What doth the Lord require of thee, but to do justly, and to love kindness and to walk humbly with thy God. Micah 6:8.

And now abideth faith, hope, love, these three; and the greatest of these is love. Follow after love. I Cor. 13:13, and 14:1.

We have been thinking about differences that divide worshippers into groups that are often antagonistic to one another. Is there, then, no basis on which those who hold differing creeds and ways of expressing their religious emotions can work together in harmony to advance justice and peace among men? Surely we cannot hope to agree on a single creed as the basis for such unity, nor on one form of ritual.

Some of us have found abiding friendships with men and women who hold far different creedal beliefs from the ones we hold; who worship in ways and ceremonies utterly different from the way in which we pray and worship; yet in their friendship and cooperation we have discovered that down underneath we share a love for God and our fellowmen which transcends our differences.

I could name Catholics and Jews, and even Moslems and Hindus, with whom I have shared religious experiences through working together in the spirit described by Micah and by St. Paul, where love and kindness were the motives back of our common endeavors.

Religious experience, as has been pointed out, is expressed in a great variety of ways: Quakers; Roman Catholics; Greek

Orthodox; Moslems; Parsees; Hindus; Jews; and endless other ways of seeking after God, if haply He may be found. Or, it might be truer to say, God is seeking us through many channels and a variety of ways. As Scripture says, "He hath not left himself without a witness anywhere." Acts 14:17.

Is not this an indication that the mind of God never intended men to be like billiard balls. Can we conceive of any greater hindrance to spiritual growth than an attempt to put every man into a strait jacket, demanding by force that he conform to a way of worship alien to his mind, and antagonistic to his heart.

Imagine the spiritual effect of an attempt to force Roman Catholics to worship in silence as do the Friends, or to demand that Quakers should pray only through the Catholic Mass. Would this help either of them to find God?

No, we cannot hope to discover a means of working together in God's service, by requiring either *uniformity or conformity*. Yet this is exactly what many religious groups demand, before they are willing to cooperate in any way with others. Where, through the use of force or pressure, groups are outwardly "converted" to the alien way of worship, we discover an amazing absence of inner spiritual grace.

Just what is *uniformity*? Dr. Arthur Stanton Adams, in a recent Commencement Address at Northwestern University, defined it in these words: "Fundamentally, it is that everyone should think and act alike and if they do so, orderliness of society can be achieved. But in such a system, authority is essential, because people must be told what to think and what to do. The end result is a complete dependence on authority and consequent loss of the identity of the individual. The uniformity then applies to everybody except those in authority. Such a state of affairs characterized the feudal system of the Middle Ages. It has characterized every au-

thoritarian despot who has built his power by erasing the identity of the people subject to his will. In short, dictatorship thrives on the achievement of the lowest common denominator of uniformity in the people subject to it. Now this is a contradiction to the vigor and vitality of the American ideal. The strength of the American ideal in every phase of our life has been in its variety."

Jesus never asked for or supported *uniformity* and *conformity*. He found oneness in "the unity of the spirit"; "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

Look at the people whom Jesus commended for having "faith": a Roman centurion, "I have not found so great faith, no not in Israel." Luke 7:1-10. Or a Syrophoenician woman, "O woman great is thy faith." Matt. 15:21-28. His finest illustrations are taken from despised Samaritans, rather than from priests or Levites. It is the Good Samaritan who practices the kind of religion he approves. Luke 10:25-37. It is a Samaritan leper whom he has healed, who wins his commendation, "Thy faith hath made thee whole." Luke 17:11-19.

In the great judgment scene in Matthew 25:31-46, it is not uniformity or conformity to creed or ritual that separates the sheep from the goats, but social action or lack of it. No creedal questions are even suggested in the parable.

St. Paul also speaks of "diversity of gifts but the same spirit," I Cor. 12:12-31, and follows this with his great chapter on "the more excellent way." In II Corinthians 3:17 and in Ephesians 4:13 he again states that true unity is "of the spirit." Look around you and you will quickly discover that uniformity and conformity are not unity. A regiment on parade is a good example of uniformity; all dressed alike, obeying the same orders without question, everyone in step.

Yet those of us who have marched in such formations know how lacking in any spiritual unity those marching automatons can be.

Hitler's Nazi Germany was a supreme example of conformity. "Heil Hitler," and all arms were raised, and hell for any who dared dissent; but he needed a spy in every block, and fear and suspicion of your neighbor, of parents for their own children, prevailed. This was *conformity*.

The familiar illustrations of *unity*, of the inner spiritual relationship, where men are bound together by unbreakable ties, is, I suppose, an orchestra, where each player helps create harmony through the very difference of his contribution to the symphony, yet all work together for the common ideal. In a rainbow we see this unity again, where each color helps make up the perfect whole. In such unity we discover joy and peace and harmony.

Our divisions lie not in our lack of uniformity or conformity, but in our arrogant refusal to recognize in others who differ from us, the spirit of love and brotherhood, the presence of God. When a *part* is conceived as the *whole*, and worshipped as such, it tends to *idolatry*: the identifying of God with what is only a small part of the Absolute. Our tragedy lies in demanding that others, when they worship God, give the same veneration to the part that we set up as though it were the whole. Absence of love and justice accounts for much of the division that has led even to religious wars. Spiritual arrogance refuses to cooperate with others, even for high and Christlike causes.

Folk who love mercy, seek justice and walk humbly with their God, discover in others a stronger unity of the spirit, no matter how diverse the forms of worship may be or with what differing phrases they pray, than do those who use the same words in professing their creed, or who use the same

forms of ritual, but lack the spirit of unselfishness and charity toward others. On the basis of the love St. Paul describes and urges us "to follow after," we can find a unity that will work even in our variety of forms and differing expressions of belief.

CHAPTER XXVI

An Incident on Iwo Jima

And in death they were not divided. II Samuel
I:23.

Greater love hath no man than this, that a man lay
down his life for his friends. John 15:13.

Among the Fifth Marine Division that landed on the beaches at Iwo Jima, was a young Jewish chaplain, Roland Gittelsohn, now the rabbi of Temple Israel in Boston. Rabbi Gittelsohn has been my friend for many years and has often lectured to my classes at Smith, while I have preached for him in his pulpit.

One incident at Iwo Jima is illumined by both bigotry and by generous vision. On that historic beach there was a strange mixture of cruelty and courage, of beastliness and beauty, the anachronisms that war always creates among men.

After the battle to secure the beach-heads, the Marines buried their dead side by side. A terrible price had been paid for those few miles of land, a price given so freely in the hope that every foot of land in all the world might be free of despotism, cruelty and war. It had been one step on the road to the final victory.

Over some of those graves was the Star of David; over many of them crosses, for both Catholics and Protestants. The senior chaplain, a regular army career man, and a Protestant, decided to hold a memorial service for the entire Division. He asked Catholic, Protestant and Jewish chaplains to participate. Chaplain Gittelsohn was invited to give the memorial address at the service.

On learning this, a few Fundamentalist Protestant chaplains entered a protest to the senior chaplain. To this protest he replied that as Jews and Catholics and Protestants had fought and died side by side and were buried together, it seemed to him fitting to hold at least one joint service in which all three religious groups were represented. "This is the ideal we have joined hands in fighting for," he added.

Whereupon the Protestant chaplains took the matter up with the Roman Catholic chaplains. They went to the senior chaplain and told him that if Rabbi Gittelsohn were allowed to participate in the service they would order all Roman Catholics to absent themselves, and they would send in an official protest to Washington. How vastly different this spirit is from that of a Catholic chaplain on the battlefield, who, when he was ministering to a dying Jewish soldier, heard him say, "Padre, I don't belong to your faith," and replied, "You may not belong to my church, but you belong to my God."

Because he was a regular army chaplain, the senior chaplain called Roland Gittelsohn in and explained to him the situation. He added, "I'll go through with this if you want me to, but it may prevent my promotion later on." Of course, Rabbi Gittelsohn withdrew.

Later, in a corner of the military cemetery, where the dead lay undivided in death, Roland Gittelsohn held a service of his own. To that service came the Jewish members of the Division and many Protestants, and without doubt some Catholics. There were two Protestant chaplains who came, disturbed that Chaplain Gittelsohn had been denied the right to speak at a general service.

The address he gave will live long in the annals of great expressions of American Democracy. The Catholic Mass, the Protestant prayers, held at two other separate services, have left no impression on the minds of Americans; few know that

they took place. But America will remember forever the words of Chaplain Gittelsohn. Perhaps, had he not been denied the right to speak to the Division, his address might have been forgotten and never known beyond the confines of the men who were present at the service.

One of the Protestant chaplains, who heard him, asked him for a copy of the address. The night before, in his tent, he had written it down on scraps of paper. These he handed to his fellow chaplain. That night the Protestant chaplain turned off hundreds of copies on his mimeograph and distributed them throughout the Division.

The Marines began sending these home in letters and soon it was published in several papers of the religious press, and later was reproduced in bronze and hung on the walls of schools. After the war Rabbi Gittelsohn was invited by the President to serve as a member of the President's Committee on Civil Rights, which drew up one of the most significant statements on Civil Rights ever presented to the people of this land. It undoubtedly influenced the Supreme Court decisions on segregation.

So, out of bigotry there evolved a great contribution to a clearer and wider vision of the true meaning of Democracy. Let me quote a few paragraphs from the address given at the cemetery at Iwo Jima. The title of the address is *The Purest Democracy*. It has been published in pamphlet form by the Commission of Information About Judaism, and copies are available to those who write to the Commission at 838 Fifth Avenue, New York City.

In his address Chaplain Gittelsohn said in part, "This is perhaps the grimmest and surely the holiest task we have faced since D-Day. Here before us lie the bodies of comrades and friends, men who have fought with us and feared with us. Somewhere in this plot of ground there may lie the man who could have discovered the cure for cancer. Under

one of these Christian crosses, or beneath a Jewish Star of David, there may rest a man who was destined to become a great prophet—to find the way, perhaps, for all to live in plenty, with poverty and hardship for none. Now they lie here silently in this sacred soil, and we gather to consecrate this earth to their memory.

“It is not easy to do so. Some of us have buried our closest friends here. We saw these men killed before our very eyes. Any one of us might have died in their places. Indeed, some of us are alive at this very moment only because men who lie here had the courage and strength to give their lives for ours. All that we can even hope to do is follow their example; to show the same selfless courage in peace that they did in war. To swear, by the grace of God and the stubborn strength and power of the human will, that their sons and ours shall never suffer these pains again.

“These men have done their job well. They have paid the great price of freedom. If that freedom be once again lost, as it was after the last war, the unforgivable blame will be ours, not theirs. We dedicate ourselves, first, to live together in peace the way they fought and are buried in this war. Here lie officers and men, Negroes and whites, rich men and poor men—together. Here are Protestants, Catholics, and Jews—together. Here no man prefers another because of his faith or despises him because of his color. Here there are no quotas of how many in each group are admitted or allowed. Among these men there is no discrimination; no prejudices; no hatreds. Theirs is the highest and purest democracy.

“Any man among us, the living, who fails to understand that will betray those who lie here dead. Whoever of us lifts his hand in hate against a brother, or thinks himself superior to those who happen to be in a minority, makes this service and the sacrifices it commemorates, a hollow mockery. To this, then, we dedicate ourselves; to the right of Protestants,

Catholics, and Jews, of white men and Negroes alike, to enjoy the democracy for which all of them here paid the price.

"To one thing more we consecrate ourselves in memory of those who sleep beneath these crosses and these stars. We shall not foolishly suppose, as did the last generation of Americans, that victory on the battlefield will automatically guarantee the triumph of democracy at home. This war, with all its frightful heartaches and suffering, is but the beginning of our generation's struggle for democracy. When the last battle is won, there will be those at home, who will want us to turn our backs in selfish isolationism on the rest of organized humanity, and thus to sabotage the peace, the very peace for which we fight.

"When the last shot has been fired, there will be those whose eyes are turned backward, not forward, who will be satisfied with those wide extremes of poverty and wealth in which the seeds of another war can breed. We promise you, our departed comrades this, too, we will not permit. This war has been fought by the common man; its fruits of peace must be enjoyed by the common man!

"When the final cross has been placed in the last cemetery, once again there will be those to whom profit is more important than peace. Too much blood has gone into this soil for us to let it lie barren. Too much pain and heartache have fertilized the earth on which we stand. We here solemnly swear: this shall not be in vain! Out of this will come—we promise—a new birth of freedom for the sons of men everywhere. AMEN."

CHAPTER XXVII

Prayer as a Window

His Windows were open toward Jerusalem: and he kneeled upon his knees three times a day, and prayed. Daniel 6:10.

And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray. Luke XI:1.

In the story depicted in Daniel, at a time when he was confronted with fears and threats, his home and family in danger, his whole career in peril, and his very life at stake, he opens his windows and falls on his knees and prays. He forgets the false idols and gods of Babylon, which he has been commanded to worship, and prays to the Unseen God of Israel, the Creator of heaven and earth, in whom men live and move and have their being. Not only did the open window symbolize an outlook toward a higher conception of God than any idol in the golden temples of Babylon, it also revealed the open window of his own soul, the overcoming of fears, the attainment of courage through prayer, which the world could not shake.

No wonder that the disciples of Jesus asked him, "Teach us to pray." In his life they discovered a peace, a courage, an awareness of the presence of God, which came to him through prayer, and which they longed for in their own inner spirits.

How many battles in life have been won by men on their knees in prayer; how many have gained a vision through the window of prayer. When my wife and I visited a new home being built for a sick friend in a village near Athens, we

found the house located on an elevation near the sea. Across the water rose the mountains of the Greek islands, beautiful to look upon. But the builders had failed to place a window in the wall facing the sea and the mountains. We protested, and a change was made. Now there is a large window in that wall, and our friend can look from her bed toward the sea and mountains.

Prayer seems to me like *that*. It can be a window open toward heavenly visions, open toward God. In so many lives there is only a blank wall where prayer might be a window revealing wider visions. If an unseen energy makes radio and television possible, why not tune in on spiritual energy as Jesus did?

Near our home in Greece, Mount Hymettos lifted its glorious peaks toward the blue sky. On its sides and along its summits some trees survived the ravages of the German occupation. Some of those trees were very tall. Man could not lift one of them an inch. But silently, steadily, constantly, the unseen forces of nature have been at work, lifting them toward the sky. Dare we not believe that spiritual forces are also at work in this universe, and that prayer is one way in which we can relate ourselves to that source of spiritual energy. "We kneel how weak: we rise how full of power."

Prayer is not an effort to change the laws of God, but to place our wills and whatever spiritual power we may possess at His disposal. The laws of science and psychology help us to understand and believe in the power and reasonableness of prayer.

Great changes have occurred in our concepts of the universe around us and the conscious world of emotion and thought within, since our fathers tried to understand the meaning of the will of God for their lives. Science has clarified for us the laws of the physical universe. Intelligent people do not pray for a change in the laws of this universe,

but that we may learn how better to cooperate and make use of those laws. We build our planes, not in defiance of the law of gravitation, but we make use of it. Without that law no plane could fly.

There is no doubt but that few changes in the American home have so influenced the character of family life as has the abandonment of family prayers. Recently I asked the students in my class at Smith, in which over eighty of them were church members, how many of them came from homes where they shared in family prayers. Not one responded. Three said that when they went to their grandparents they had family prayers; several volunteered the information that when they were small children they offered prayers at their mother's knee. On reaching mature years prayer ceased to be a habit in the home. The radio, the television, the movie have invaded the family circle, and prayer has ceased to be a creative influence in binding parents and children together, and all of them closer to God.

Science and psychology, psychiatrists and psychoanalysts, are now called in to heal wounded spirits and sick bodies, and to free personalities from those inhibitions and fears that prey upon the mental and physical life of thousands in our restless age.

One must not detract from the high service thus rendered to give such folk peace of mind, but one can raise the question as to whether modern methods of escaping from our fears are adequate substitutes for prayer and windows open toward Jerusalem.

Do such means free us into fuller and more poised emotional states of mind and heart? The best psychiatrists tell us frankly that there is no substitute for prayer, and that what the majority of neurotic and unbalanced souls need is a genuine experience of vital religion. In such an experience a sense of communion with God frees one from all earthly fears

and frustrations as no psychiatry is able to do for the inner soul.

Many people abandon prayer simply because they do not get what they ask for. "Teach me the patience of unanswered prayer," is one of the greatest spiritual lessons we can learn. I recall a passage in the Old Testament, where the writer is speaking of the tragic end of Absalom, the son in revolt against his father, King David. The Bible comment is brief but to the point, in explaining Absalom's character, "His father had never learned to say 'no' to him." A wise and loving father cannot say "yes" to all the requests of his children, if he truly cares for their character and future welfare. "Not my will but thine be done," must be at the heart of every true prayer, as it was in Jesus' life.

Nor can prayer be used as a spare tire on the back of the car, to be used only in a time of crisis. "Pray without ceasing," the Scripture says. Prayer, according to this, is a *constant attitude*; it is related to the universe, a receptivity toward the highest and best, toward God. It means the establishing of an awareness of God's ever-present help in our daily lives. But no reading *about* prayer, no listening to *others* pray, can give one the understanding of what prayer really *is*. To know the meaning of prayer, one must *pray*. If the radio can pluck a melody out of the air, and toss it across a continent and over seas; if I can hear the notes of a violin blown across an ocean or through the din of a city's traffic, why should I, a mortal, wonder whether God hears prayer. Let us try to keep our windows open toward Jerusalem, and to say, with the disciples of Jesus, "Teach us to pray."

Types of Fasting

Is not this the fast that I have chosen; to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke. Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him. Isaiah 58:6-7.

Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not? Mark 2:18.

In Greece, during the season of Lent, the Greek Orthodox Church insists on much fasting during those forty days. I knew a young woman, who was frail, and was told by her physician that she ought not to fast. Her attitude was that she could not possibly be harmed by fasting, as this was an offering to God. She was taken very sick and nearly died, spending several years in bed and undergoing several operations on her lungs. The crisis was brought on by her excessive fasting.

Now there are different types of fasting. There are those, who, in order to reduce and become more attractive, force themselves to forego eating many delicacies which they crave. Then others, under doctor's orders, abandon many kinds of food, for they want to live longer and regain their health. Neither of these types of fasting come under the usual use of the word, and have small religious significance. The rewards for such fasting are physical rather than spiritual.

Fasting as practiced and expected of the faithful in various religious groups takes on many aspects. In India, Nehru re-

marked to me that religion there "was mostly a matter of the kitchen." Fasting has been widespread for many centuries in the East, where overeating is a constant and dangerous habit. Such fasting must have been introduced first as a health measure, but soon took on religious significance, as the priests or shamans or medicine men were the only health physicians primitive man knew.

All tribal customs, whether among Moslems, Indians, Jews or Christians, came within the jurisdiction of the priests or other religious leaders. In Judaism it was closely related to official religious practice, especially to the priests of the temple.

What religious or spiritual help fasting has for us today seems to depend upon the one who fasts. Sacrificial abstinence of any kind ought to be a help toward spiritual thinking and action. But it also raises doubts. When it becomes merely "a matter of the kitchen" an outward submission to ecclesiastical or social pressure, with no inner response, it tends to produce the opposite rather than spiritual growth.

It is a fact that one of the accusations brought against Jesus by the practicing religious folk of his time was that he and his disciples did not keep the fasts. Jesus reveals his sense of humor in this situation in a reply he makes to this attack. Among the Jews there was a custom, long respected and revealing the basic humanity and justice among the Jewish religious writers. This was a ruling that a bridal party need not fast; that it would take away from the joy of such a happy party. Just so, says Jesus, we are a wedding-party, so need not fast.

We need to turn to Isaiah for a final word on fasting. Several of the prophets deal with it in like manner. In the fifty-eighth chapter of Isaiah we read a vehement attack on fasting as practiced in Jerusalem in his day. Such fasting, he

declares, makes for hypocrisy and supports a false piety to cover irreligious and anti-social practices. It is used as a substitute for true religion. Often it is done to win subtle praise, "How devout she is"; "how religious he is," when, as an actual fact, judged by the standards of Isaiah and Jesus these folk may be very irreligious.

Often I have had the experience of a student saying, when we passed the candy or it was time for dessert at dinner, "no thank you, I'm keeping Lent," or, she might say, "I haven't been to a movie in three whole weeks; I'll be glad when Lent is over." Giving up eating candy or ice cream, refraining from going to the movies, refusing to join in a game of bridge for forty days, may be a spiritual exercise. For one who likes tasty food it may be a real sacrifice to go without such food, but I have read many times in magazines advertisements of food that it is "permissible" to eat in fast times, suggestions that though it is strictly "Kosher," or "approved by the church during Lent," it "meets the demands of the most critical epicure." It is like eating your cake and having it too, or, perhaps, a better simile would be to say, "Abstaining from cake yet having it too." You "keep Lent" or the "Passover," yet you enjoy the "most delicious food." It is also expensive!

When, however, one finds a person boasting of how he is "keeping Lent" and then discover that he would refuse to sit at the same table with a Negro or invite a Jew to his home, is it not fair to inquire as to just how much spiritual gain such fasting produces? Isaiah denounced it. Read what he wrote in chapter fifty-eight.

It is this same thought that we find in the teaching of Jesus in Matthew 6:16-18. And in Luke 18:9-14 we have this parable of the two men, one who fasted "twice a week" and the other a "sinner." Yet in Jesus' eyes "this man went down to his house justified rather than the other." Keep in mind

that one was called a "sinner," not because of any real sin, but solely because he did not keep all the laws and failed to fast. Read the parable to get the deeper meaning in Jesus' teaching.

The kind of fasting which Isaiah encourages in verses 6-9 in this fifty-eighth chapter, is sadly needed today in our churches and colleges. It is impossible to fast from selfishness and prejudice, from bigotry and cruelty, from discrimination and hatred, for forty days, and then say, "Now I can go back to my prejudice, my bigotry, my discrimination." So, in any evaluation of fasting, if we take the standards of Isaiah and Jesus to heart, we need to inquire as to just what *social significance* the practice of our particular type of fasting has on our lives and on our church.

CHAPTER XXIX

The Importance of Words

Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my rock and my redeemer. Psalm 19:14.

The words that I have spoken unto you are spirit, and they are life. John 6:63.

During my childhood our family spent many summers in the same village in the White Mountains of New Hampshire. Will Carleton, the poet, had a cottage near us. As children we were delighted to hear him recite for us those Farm Ballads. His friendly manner and the quaint humor of his poems, with their underlying human message made a great appeal to us. I can never forget his "Over the hills to the poor house." As a child I could see in my imagination the bent form of that aged mother climbing the hill to the poor house. It moved me greatly. His poem, "Betsy and I are out" was another poem that we often called for, because of its happy ending. Many lawyers have used that poem to good effect on couples who came to them seeking a divorce.

But one poem that interested me the most, and which I learned by heart began,

Boys, flying kites
Draw in their white-winged birds,
You can't do that way
When you're flying words.

To our sorrow how right those words have proved. How gladly we would take back some ill-timed truth that hurt another; or regretted not having said some word of kindness or appreciation that would have cheered a friend in need.

Words are indeed an open window, through which we catch vistas of great souls or the petty limitations of small ones. The words of the Psalmist, used in so many Christian and Jewish services, have blest our thinking and lifted us to higher planes what countless times. With these words we might well commence each day, and close our prayer at night.

When the writer of the Fourth Gospel tries to interpret the meaning of Jesus' life to his early disciples, he uses "the Word" as the truest symbol of that life. A window wide open to God and eternity.

Some people say that words do not matter; it is only the deed that counts. It is often true that "what you are speaks so loud I can't hear what you say," but, nevertheless, it is also true that lack of courage to speak out in a time of crisis has often lost a great cause, or delayed its victory. What great deed in history was not first inspired by spoken words? Consider a few words that have helped advance great causes and built character into the lives of nations. What multitudes have been inspired by the Psalms, "Yea, though I walk through the Valley of the Shadow of Death I will fear no evil for Thou art with me"; "The Lord is my light and my salvation, whom shall I fear?". Take the words of Isaiah in many of his great chapters, but more especially the fifty-eighth chapter and its closing words, "They that wait upon the Lord shall renew their strength." Through the centuries think of what the Beatitudes have meant; St. Paul's thirteenth chapter of First Corinthians, and, who has not been moved at a last service for some loved one and not been inspired by the great words in the fifteenth chapter of First Corinthians, "As we have borne the image of the earthy, we shall also bear the image of the heavenly. For this corruptible must put on incorruption, and this mortal must put on im-

mortality, then shall come to pass the saying, Death is swallowed up in victory."

Turning from Scripture, we call to mind countless words that have thrilled whole generations and nations of people; the Mayflower Compact; Patrick Henry, saying, "Give me liberty or give me death"; the Declaration of Independence, "We hold these truths to be self-evident that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among men." Without that ideal, without the inspiration of those *words*, Lincoln could never have written the Emancipation Proclamation, nor the Supreme Court in our own time have handed down their great decision on segregation in the Public School System. What magnificent *words* they were that were given to the world on May 17, 1954! "In these days, it is doubtful that any child may reasonably be expected to succeed in life if he is denied the opportunity of an education. Such an opportunity, where the state has undertaken to provide it, is a *right* which must be made available to all on *equal* terms. Segregation deprives children of the minority groups of equal educational opportunities. In the field of public education the doctrine 'separate but equal' has no place. Separate educational facilities are inherently unequal. It deprives the minority group of equal protection of the laws guaranteed by the Fourteenth Amendment."

As Lillian Smith, an outstanding southern white woman from Georgia, writes in her great little book, *Now Is the Time*, "Separate but equal are *words* that have relevance only to things, not to children." Note how the words used in the Declaration of Independence occur again and again in these later statements concerning the *rights* and *equality* before the law of Americans. Remember that the Supreme

Court decision was *unanimous* and that three of the judges came from the South.

At a time when Liberty and Democracy are threatened by Communism, it is indeed good that the United States has spoken with such *words* to all the nations of the world. It is because the words and significance of the Declaration of Independence and the salute to the flag, known to every American school boy and girl, have entered the hearts and minds of America's children that over one thousand schools in the South have been integrated without the slightest unpleasant incidents. Negro boys have been elected captains of football teams in schools that till a year ago shut out all Negro students. Listen to the words of the district attorney in Clinton, Tennessee, where there was much violence stirred up by the White Citizen's Councils, when he spoke to the children in the Clinton High School. Consider Rev. Paul Turner, the Baptist minister of Clinton, walking to school with a group of Negro children to protect them, and set upon by hoodlums. Read how the State is prosecuting those attackers in a Federal Court, and take heart that Democracy and the Rights our fathers dimly saw but deeply felt are seen today with clearer vision and with deeper significance. How Thomas Jefferson would rejoice, for he tried to abolish slavery, realizing how utterly incompatible it was with the ideals of the Declaration we had adopted as a nation. He lost out by two votes. The result was that he wrote in his diary, "Oh my unhappy country the heavens have turned to brass over my head." It took a terrible Civil War to make the words of the Declaration of Independence what Jefferson knew they ought to mean.

Perhaps no words have sounded forth a trumpet on behalf of Liberty and Equality quite so valiantly as has the Declaration of Human Rights of the United Nations. In a previous chapter we discussed this so there is no need of repeating

here those great affirmations. We all know the phrase, "those are fighting words," and we know that because of words, men have caught visions, been stirred to sacrifice even life itself that those words might be translated into action.

Listen to the words a person uses for a short time and you can pretty well judge that person's character. How significant a word can be; "Yes" or "No" can change the whole lives of a young couple contemplating sharing life together. *How very much words can mean.*

In describing a person what a vast difference words make; just, loyal, kind, true, friendly, dependable, faithful; over against unjust, disloyal, cruel, false, hostile, unreliable, faithless. Here are two utterly different personalities described in words. What words would our friends use in describing us?

There are words that fill us with happiness; vacation, springtime, June, candlelight, sunset, lambs, home, mother, father, sweetheart, husband, wife, son, daughter. Some words stir our hearts, America, heroes, martyrs, freedom. Others cloud us with grief, cancer, failure, death. Words can be like a flame; Joan of Arc, Nathan Hale, Washington, Lincoln, Luther, Francis of Assisi, Florence Nightingale, Edith Cavell, Emma Lazarus, Justice Brandeis.

How very much some names mean to us because they are the names of those we love; Linda, Carol, Elizabeth, Ruth, John. Even a very ordinary name can fill us with tender memories;

She lived unknown and few could know,
When Lucy ceased to be;
But she is in her grave, and, oh,
The difference to me.

In the Orient names have special significance. When my wife and I were in India, we visited a section of the country where the people in several villages were of the depressed class. By the Hindu religion they were excluded from the

temples, could not draw water from wells open to others, were forbidden to enter stores that sold to those of the castes. Gandhi, in his great compassion, tried to better their miserable condition, and he gave them a new name, "Hari-gans," which means "God's little ones." So low were they that serious inferiority complexes were common among them, for their parents gave their children tragic names.

Many of the people of this depressed class in the villages we visited had become Christians. At baptism they are given new names. They went down into the water with such names as "Unwanted," "Desolate," "Burden," "Forgotten" and even worse names. They came up with such names as "Hope," "Faith," "Charity," "Mary," "Ruth," "Luke," "John."

In the Old Testament we read of many instances when a new name is given to signify a change in the status of the person, Abram becomes Abraham, Genesis 17:5; Jacob is given the name Israel, Genesis 35:10. So in the New Testament we find Jesus giving Simon a new name, from Simon to Peter, "a Rock," John 1:42.

And in the Book of Revelation we read, "And I will write upon him the name of my God." And in Revelation 22:4 are the words, "And they shall see his face; and his name shall be in their foreheads."

Of all words those that remind us of our eternal heritage mean the most; Faith, Hope, Love, Prayer, Heaven; Eternity; Immortality. The great question we face is this, what meaning have words for us? What words best express the aspirations, the desires, the hopes of our hearts? What meanings have our lives given to words, and to what words? Does the mention of our name awaken certain words that fill others with hope and love or with grief and misery? We, too, can put meaning into *words*.

The Importance of Marriage

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. Genesis 2:24.

What therefore God hath joined together, let not man put asunder. Mark 10:9.

The verse in Genesis is quoted by Jesus as reported by both Matthew and Mark, and also by St. Paul in Ephesians 5:31. No institution so influences the life of a society as does marriage. People have tried out many forms of marriage, polygamy, polyandry, monogamy. Even in the most primitive tribes we find rigid control of the marriage customs, and restrictions as to whom a member of the tribe can or cannot marry. Marriage has, of course, had tremendous influence upon the status of women. In some groups she has remained little more than a chattel, to be owned by the highest bidder. In other groups she has been elevated to a throne, where as wife and mother she is held in reverence and honor and affection.

Marriage is the legal basis on which the family exists, and which gives to children honorable and rightful birth. The future generations will be dependent for their health, their characters, their security, on the esteem with which family life is regarded by the generation which gave them birth.

It is doubtful whether any generation faced a more critical problem in this field than does ours. Of one thing we can be sure, whatever security and peace our children have, it will not be found in the society outside the home. Over the radio, on the television, in the press, in conflicts between nations, they will discover much to awaken in them fears and

confusion. Only in their home can they be sure of peace and security and affection, and if it is lacking there, we shall have disordered mental cases, and frustrated personalities.

What now makes for a happy and enduring marriage in our kind of society? In the text we read, "What God hath joined together, let not man put asunder." Unfortunately this has been interpreted as "What the church hath joined together, let not man put asunder." For most certainly many marriages which have been celebrated in great cathedrals and in country parsonages could not possibly have been ordained of God, when we look into the lives of the man and woman or at the consequences of such a union.

Selfishness and personal satisfaction are too often the deciding factors, rather than any desire to bring happiness, comfort or courage to the partner in the relationship. The real object was to exploit the other for selfish ends; sexual gratification, social prestige, material gain, were the guiding factors in the marriage. Such marriages lead to disillusionment, heartache and disintegration. What God meant to be the most satisfying and helpful relationship between man and woman proves to be only a snare and a trap.

In one of our large cities the side-door of a fashionable church is known as the bride's door, because through it brides enter for their marriage. The church officers were dismayed to discover that the sculptor had carved inter-woven lover's knots with dollar signs. On being questioned, he remarked, "Well, they can take their choice." He knew that some marriages took place in that church for social and material gain rather than for true love. Henry Van Dyke once wrote,

There are many kinds of love as there are many kinds of light,
And every kind of love makes a glory in the night;
There is love that stirs the heart and love that gives it rest,
But the love that leads life upward is the noblest and the best.

What, then, are some of the foundations on which a happy marriage can be built? We shall consider briefly five significant cornerstones, though others could be mentioned.

The most important factors in marriage according to a long study by a sociological commission are these: the couple must *like* each other and *love* each other. These two influences are often confused. More couples go to the divorce courts of this country because they married "for love" but discovered that they did not "like" each other than for any other reason. *Liking the person you marry is by far the most important factor in a happy marriage.*

It is so easy to think that you like a person, when it is only physical attraction, and the couple do not really know each other. When they begin life together and discover that only disgust or hate are aroused by the partner, disillusionment and grief follow. It is far easier to assure oneself that "this is love" than to be sure that this is the person you would like to spend your life with. To force a couple to go on living together, because of ecclesiastical pressure, or family approval, or social standing in the community, when all love and respect have vanished, and only ashes and bitterness remain, makes that relationship a lie before God and man. It visits often upon any children of such a union frustration and turmoil of mind. Fortunately, three out of every four divorces in this country are of people who have had no children.

Years ago, when riding in an elevator in New York City, I read on the wall a poem. Hundreds of young men and women used that elevator daily. The poem went something like this:

Her folks have taken worlds of pains to raise her,
She stands the fine fruition of their plan;
At figures quite unheard of they appraise her,
And she's gone and given herself to that young man.

But, never mind, his mother thinks he's priceless,
His father sat up nights to make him good;
She'll have him for her own, fond, fresh, and viceless,
Things really work out sometimes as they should.

These lines are a good beginning for an answer to our question. Where the home life, the family relationships, the cultural and religious influences have moulded the young couple along similar lines, there is good reason to believe that they will have reason to *like* each other. What values mean most in their lives, what hopes they share for the future, what they expect as parents in their children; these are important matters to discover. It is not so much what you are now as what you hope to *become*, and what you would long to help your partner to *become* that counts.

Next to being sure that one likes the person one is to marry, is the second most important factor in a happy marriage—loving each other. The second highest cause for divorce in this country is that two people no longer love each other, often because they have found someone else who has a stronger physical attraction for them. A physical response to each other is a major and important element in a happy marriage. So much literature is available today on this phase of marriage that there is little need to discuss it here. Nothing in life more clearly indicates clean and high thinking, than those thoughts and acts which are expressions of normal sex impulses. Yet out of this natural and thrilling and pure attraction can come tragedy and heart-break. This thrilling reaction to one of the opposite sex should be an enduring foundation for a happy marriage. Only together can men and women work out a solution that will prove satisfying to both. It involves intelligence, unselfishness and a desire to help the other to find comfort, joy and peace in the relationship. This experience is the basis for parenthood. It is not solely for that purpose; it is also to unite in a physical and

spiritual and psychic union a man and woman in love with each other. The church calls marriage a sacrament. A sacrament is "the outward visible sign of an inner invisible grace." If that "inner grace" is lacking it makes a mockery of what should always be sacred.

What is sacred must be kept sacred, and those who will defend that sanctity are the men and women to whom marriage has a sacramental meaning. To drift blindly into this relationship, without intelligent appreciation of the biological, the psychological and spiritual factors of human personality is to invite disaster. Body, mind, and heart are bound up in this relationship. Marriage is not "camping out for a night," it is a long pilgrimage, and on that great adventure are many beautiful vistas, as well as difficult obstacles and adversaries. Together a man and woman who like and love each other unselfishly and are good comrades, will find the journey a partnership with God, leading to ever higher visions and richer experiences.

Another problem in marriage might be termed "the in-law" problem. Newspapers are full of letters asking advice on this problem.

In many cases the trouble lies in the fact that the man or woman were only children, and under the guise of "love" the mother still is determined to cling to "her baby." The Scripture passages quoted at the beginning of the chapter take on real significance in the light of this problem.

In most cases a happy marriage depends on the couple having a home of their own and independence of family control of their actions and choices. A daughter-in-law can mean very much to her husband's parents, especially if they take the attitude that they are not losing a son but gaining a daughter. Just so, good parents will thank God for a fine son-in-law.

In-laws can make or mar the happiness of a young couple if the couple are not intelligent about this problem.

"Keeping up with the Joneses" is another cause of friction in marriage. The saying "two can live as cheaply as one" just isn't so. It is true that two can live on the same income, and at times less, than one of the partners was accustomed to when an indulgent and wealthy father paid the bills. But when they are on their own it becomes a different matter. Love and sacrifice and learning the joy of simple and inexpensive living can add a zest to life.

Marrying outside the religious or social or racial and national circle in which one has been born and reared puts extra strain on the marriage; but it may add to the interest and the adventure. Here, above all, it is essential that the couple both like and love one another. One's religious faith is either at the heart of life or it is merely a side show and has little to do with what goes on in the main tent. It is either, as Jesus described it, "the pearl of great price," or it is but a faint shadow of reality. Faith and loyalty to high spiritual ideals bind a family together as no other loyalty can do. Statistics reveal that the largest per cent of divorces are among couples who had no church affiliation; that the second highest come from couples where only one has church connections. The lowest rate was among those who belonged to a church and were married in church. These figures do not include Roman Catholic couples, as the Roman church does not countenance divorce under any circumstances whatsoever. It will grant annulment, which means that no true marriage has taken place or that the marriage was under false pretenses; but no matter how vulgar, immoral or cruel a husband may prove to be, the young wife is bound to him for life if the marriage was performed by a Catholic priest.

When we consider the significance of children in a home

we reach one of the most important questions which a young couple can face.

For an intelligent and ethically mature society the chief aim is not how many children are born, but what kind of children. Are they given a heritage of healthy bodies, security so that they will develop into clear-thinking, intelligent maturity, and with spiritual ideals due to the environment and training of a home where they were wanted and welcome?

This involves "planned parenthood." The National Council of Churches of Christ, which includes practically all the Protestant denominations, including the Protestant Episcopal Church, the American Medical Association, the League of Women Voters, the National Federation of Women's Clubs, the Parent Teachers' Associations and multitudes of other organizations concerned with the well-being of the next generation have gone on record in support of planned parenthood, which means spacing the birth of children rather than leaving it to chance. There are times when a mother is neither physically prepared nor mentally ready to have another child. It may be due to health reasons, or financial burdens, or mental strain. Motherhood should never be forced upon a woman. In Europe the countries which have the highest birth-rates and the healthiest children have taught the spacing of children in government clinics for years.

Poverty, disease, illiteracy, in Puerto Rico has led the Roman Catholic Church in that island to support the birth control clinics established as part of the government's program for improving the health and intelligence and living standards of the people.

The sex life of men and women is not an animal function for the sole purpose of reproducing the species. Animals follow blind instinct. In husbands and wives who truly love

each other with passionate and spiritual devotion, the sex act can be and should be a spiritual expression of a physical and psychic and spiritual union above and beyond the mere act of reproduction.

While a baby cannot inherit a disease from the mother during pregnancy, only a tendency to a disease, it *is* influenced by the metabolism of the mother's blood. Nervousness, worry, low physical stamina, can upset this metabolism and lower the vitality of the child yet to be born; in fact it can wreck its chances of a healthy, happy childhood. Every child has a right to be conceived in love and hope, welcome because the mother is physically and spiritually prepared for the sacrament of motherhood. And that is not always possible. What a man or woman thinks on this important matter ought to be settled before marriage.

Mixed marriages or marriages between men and women of different racial or national backgrounds need to be entered into with thought, intelligence and prayer. Such marriages can be happy and lasting, but the chances are much more against this than for it. Tradition and custom are obstacles that must be surmounted in such marriages. Children of such marriages have a right to be received with a child's right to grow up and belong to the community. There ought not to be any "illegitimate children." There are only "illegitimate parents."

In his thought-provoking book, *Love or Perish*, Dr. Smiley Blanton, an outstanding American psychiatrist, gives excellent guidance. He writes, truly, "Without love we lose the will to live." He declares that religious faith is essential to a perfect marriage. He writes, "In the face of the mystery of life, we can overcome our ultimate loneliness only by feeling that we are a part of the great design that controls the Universe."

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It is in high religion that a family comes into a sense of its responsibility to the community, to the world. Such families are the greatest answer we have today to the problem of war and prejudice and violence that confronts our generation. For where there is love there is God.

CHAPTER XXXI

Report on Israel

For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing; and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree; and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off. Isaiah 55:12-13.

When the Lord brought back those that returned to Zion, we were like unto them that dream. Then was our mouth filled with laughter, and our tongue with singing; Then said they among the nations, the Lord hath done great things for them. Psalm 126:1-2.

And they would not receive him, because his face was as though he were going to Jerusalem. Luke 9:53.

Of my six visits to Palestine none was as inspiring and instructive as the one my wife and I made two years ago. For I had seen the land when it was bitterly destitute, when illiteracy, poverty, disease, stagnation prevailed. And then I saw, during the years since the Jews have taken over the land a miracle; health, education, democracy, progress, everywhere. And this in spite of over three-quarters of a million refugees arriving with practically nothing and often with disease and illiteracy as their heritage.

Blood, sweat and tears have marked Israel's establishment as a member of the United Nations, set up by the United Nations as a sovereign state. In the face of overwhelming obstacles, and surrounded by hatred and plottings, Israel has

accomplished more toward establishing a democratic and progressive society than any other people in the modern world.

How history has repeated itself in that little State of Israel. In order to provide one spot where the persecuted Jews might find refuge after the Hitler persecutions, in which six million had been done to death, and in support of the Balfour Declaration, made back in World War I, the United Nations set up the State. Immediately six Arab nations, all members of the United Nations, treacherously attacked Israel with ten times as many troops as Israel could muster. The army of Jordan was officered by British commanders, and supplied with arms by Britain. This army laid waste many Arab villages in Israel, in order to create a refugee problem.

It looked as though the situation was hopeless for Israel. The United Nations did nothing to denounce this aggression, and Britain lent aid and comfort to the Arabs. Jordan had originally been part of the Balfour Declaration, allotted to the Jews, but it had been taken away and handed over to an Arab prince and made a puppet state of Britain. Later Jordan dismissed Glub Pasha, the British commander of the Jordan army, and broke off connections with Britain.

During the Second World War the Jews of Palestine supplied over 33,000 men to the British forces of Montgomery in North Africa. One-third of the dispatch riders of that army were Jewish boys from Palestine. The best doctors and nurses Palestine could muster went over to Egypt to staff the British hospitals in Cairo and Alexandria, while back in Palestine they worked day and night producing material for the allied forces.

Meanwhile the Arabs were collaborating with the Nazis; Britain offering a large reward for the capture of the so-called Grand Mufti, Haj Amin El Huseni, who escaped to

Berlin, was decorated by Hitler and headed a Moslem effort, known as "Operation Mohammed" to supply men and spies on behalf of the Nazis. The British arrested three leading Egyptian generals, including the Minister of War, for plotting with the enemy, whom they expected would soon march in triumph into Egypt.

Three years later, when the allies entered Berlin, the Mufti was captured, and soon returned to Cairo as a guest on a British military plane. He had urged Hitler to exterminate all Jews during his stay in Berlin.

When I was in Jerusalem in 1930, I had an hour's interview with the Mufti, Haj Amin El Huseni, and as a result of that conference I would agree with what Sir John Hope Simons, head of the Simon's Commission, said to me, "While this Mufti is around there is no hope of any enduring peace in the Near East."

A few days before the German collapse the Arab states joined the victorious allies in order to send delegates to the peace conference. Over thirty Arab leaders, who had been till recently, collaborators of the Nazis, many of them in Berlin, sat at the councils at San Francisco, while not a Jewish delegate from Israel was allowed at the table. Once again oil and air-fields and economic concessions became more important than blood, sacrifice, and loyalty as allies, in the war.

The Arab lands, in which Arabs had not been sovereign for long centuries, had been set up as states at Versailles. There they had supported the establishment of a Jewish state. This state was to have an area smaller than the size of Vermont. Britain played the game of "divide and conquer," when it took over the mandate for Palestine. I made an extensive visit to Palestine during that mandate. All across the land the British established armed "police centers" which were solid cement forts, armed and equipped to withstand any attack.

Let us return to our text from the New Testament. The

Egyptians, contrary to international law and the express order of the United Nations, refused to allow any ship bound for Israel to pass through the Suez Canal, nor could any person with a visa for Israel visit any Arab land. Although the miracle of a defeat of the Arab armies by little Israel had been accomplished, not an Arab country would sit down and talk peace with Israel, but maintained that they were still at war. Israel offered to end the armistice and make peace at any time the Arabs would sit at the council table.

Through all these past eight years the Arab countries have continued to send bands of murderers and marauders into Israel. Over 870 clashes are listed, in which armed bands from Jordan alone have invaded Israel. More than 400 Israelis were killed in these raids. How long would the United States stand for this if it were Mexicans killing American farmers in Texas?

The worst offender has been Egypt. Nasser was the general whom the Israelis defeated in the War of Liberation, and he has never forgiven them. He has vowed to destroy Israel at the first opportunity. He armed two islands off the coast of the Gulf of Aqaba, preventing any ships from bringing or sending goods to Israel.

All this lies back of the recent march of Israel into the Sinai peninsula and seizing the islands off Aqaba. Let us remember that we sent General Pershing and a large force of armed troops into Mexico to try and capture one bandit, who had caused trouble across our borders. In Vera Cruz we landed troops, killed Mexicans, simply because one American sailor had been arrested and held in custody a few hours.

Today in Paris Mr. Dulles tells the nations that, while we demand that Great Britain and France be held to strict account for any action not backed by the United Nations, we,

as a sovereign nation, reserve the right to "act independently," if need be; such, for example, as coming to the aid of Formosa. In other words, our Secretary of State says, "Do as we say, not as we do."

I am not trying to defend Israel's action at Suez, or that of Great Britain and France, but it seems to me high time that we stopped acting quite so sanctimoniously when we "reserve the right" to do as we please without reference to other nations, in situations where "our interests are at stake."

We have poured over two billion dollars into the Arab coffers in return for oil, and, as Senator Brewster said to me recently, after his visit to the Middle East, "Hardly a penny goes to help the poor peasants." But the palaces of the Arab chieftains are being air-conditioned and they ride in luxurious limousines. The Paris shops are having a great sale of jewels and luxuries to these same Arab chiefs, and the slave trade in Saudi Arabia has taken on new life, thanks to American oil money.

Friendship for Israel would be the best aid the Arab countries could secure if they really want security and better standards of living for the masses of their people.

Great Britain, France and the United States guaranteed Israel from attack, but have done almost nothing to give Israel a sense of security from such attacks.

Not till Israel's permanent boundaries and the refugee problem is settled will there be peace in the Near East. If, now, as a result of the recent crisis at Suez the United Nations can secure a just and wise settlement of the borders and guarantee to both the Arabs and Jews freedom from aggression, a long step will have been taken toward an enduring peace. Israel would welcome such a settlement.

When we were in Israel two years ago we made it a special business to talk with and visit those communities where Arabs lived. There are some 180,000 Arabs living in Israel,

holding citizenship, and electing members to the Knesset, the Israeli parliament. The Arab ticket in the last election polled four and three-fourths per cent of the total vote, and one-third of these votes went to non-Arab candidates. Eight Arabs were elected to the Knesset. *Just how many Jews sit in the governments of any of the Arab states?*

I found that the number of schools for Arab children had increased from 11 in 1948 to 59 in 1954, and Arabs have their choice of sending their children to schools especially for Arabs or other schools open to all. Both Hebrew and Arabic are taught in the schools. In one Arab community we visited there was a fine new hospital and over thirty new wells had been sunk by the government to help the Arab farmers. The Arab member of parliament, whose guest we were, had a fine American car. He was far more prosperous than he would have been under the British mandate and far, far better off than he would have been under any Arab government.

Of the 750,000 Jews who have entered Israel during the past eight years, about half are from backward countries of Asia and Africa. We hear a great deal about the "Arab refugee problem" and our educators and missionaries are all stirred up about this, but I have yet to read an article or hear a talk pleading for the Jewish refugees. It is true that 85 per cent of the money spent on the Arab refugees comes from American tax-payer money. And as the Red Cross has well-said in a recent statement, "It is difficult to differentiate, as far as destitution is concerned, between refugees and residents."

The Arabs who fled from Israel when the Arab nations attacked did so because they were told that if they did not do so they would be treated as traitors; that within three weeks the Arab armies would sweep the Jews into the sea, and they would then return to divide the spoils. It is no less a person

than Emile Ghoury, who was secretary of the Arab Higher Command, who wrote, in September, 1948,

I do not want to impugn anyone but only to help the refugees. The fact is that these refugees are a direct consequence of the action of the Arab states in opposing partition and the Jewish State. The Arab states agreed upon this policy unanimously and they must share in the solution of the problem.

The Arab flight from Palestine was the direct result of panic, exhortation, and false promises of the Arab leaders. Why do so many Americans from the Middle East never tell the truth about this? And now we have a reverse side of this problem. There are over 350,000 Jewish refugees in Israel from Iraq alone. They came after being robbed of most of their possessions and escaping with their lives. Poverty, disease, illiteracy and fear abound among these refugees from Arab persecution.

After the Hitler massacres it is one of the strange phenomena of our times how little sympathy and understanding one finds among groups of Americans who ought to be in the best possible position to *know* the facts about Israel and its struggle; the one truly democratic state in the Middle East.

I would urge my readers to secure an issue of the Crisis for November, 1956, published by the National Association for the Advancement of Colored People, and read Judge Delany's report of his recent visit to Israel. Judge Delany went with no preconceived ideas on this problem. By writing to 20 West 40th Street a copy can be obtained. Or read Dr. Carl Hermann Voss's small pamphlet, *The Palestine Problem Today*, which can be obtained from the American Christian Palestine Committee, 55 East 65th Street, New York City.

Well, I have seen the fir-tree grow where the thorns once flourished; I have seen myrtles where there were once briars,

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and to any who want peace and brotherhood to prevail, among both Arabs and Jews, we should work and pray for an enduring peace in that troubled area.

May the time not be far distant when the second part of our opening text may no longer hold true; when folk wishing to visit the old city of Jerusalem, now in Arab hands, will not be forbidden to enter, because they come from the new city, which is part of Israel.

Some Worthwhile Doubts

And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in the thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. Genesis 22:13.

Straightway the father of the child cried out, and said, I believe; help thou mine unbelief. Mark 9:24.

In both of these passages we have a father concerned over his son. It was a great day when Abraham began to doubt that the sacrifice of a child was demanded by God. All the surrounding nations practiced child-sacrifice, as did many peoples except the Jews. Our own ancestors, both in Germany and in Britain, offered human sacrifice, and the altars of the Indians in Mexico and Central America were always red with the blood of human sacrifice.

This was a real problem to the Jews. Did they love Jehovah less than the other nations loved their gods? Were they unwilling to make the supreme sacrifice of offering even their children on the altar?

Then there arose this doubt, and how worthwhile it was, as to whether a God of justice and of mercy wanted such sacrifice. This story of Abraham and Isaac is a symbol of that struggle and its outcome. Child sacrifice or any human sacrifice had no place in the religion of Israel from then on.

In the story we read in Mark another father is deeply grieved over the sickness of his son. He tries to believe that Jesus can heal the boy, but he has doubts to battle with. So he utters this prayer: I want to believe, help thou mine

unbelief. It may be that he had listened to those who scoffed at Jesus and he may have been among the scoffers. And, now, in his extremity he begins to doubt that criticism of Jesus and he wants these doubts about Jesus' power to vanish, he wants his "unbelief" in such doubts to be strengthened and his doubts increased as to the value of such criticism. In such a situation such doubts were indeed worthwhile.

It was a poet who wrote,

There's more faith in honest doubt,
Believe me, than in half the creeds.

All progress has been the result of man's courage to doubt old traditions and long-held convictions as to the nature of the universe and the destiny of man. When Copernicus first proclaimed his theory that the sun rather than the earth was the center of our solar system, and this was later verified through Galileo's telescope, the church issued an edict forbidding the circulation "of all books which affirm the motion of the earth." A cardinal, Bellarmine, declared that Copernicus' theory, "vitiates the whole Christian plan of salvation." Another leading theologian, Father Melchior, wrote, "Arguments against the immortality of the soul, the existence of God, and the Incarnation, should be tolerated sooner than an argument to prove that the earth moves."

The Catholic Church was not alone in condemning the theory. Protestant leaders affirmed that it "was contrary to the Scriptures, and hence false."

When men first rose in America and doubted that slavery was just, it was a glorious day. Those first feeble roots of doubt then sown would ultimately grow into the tree of freedom and emancipation. But such doubts were denounced as "heresy," because "slavery was instituted of God and was in the Bible." It was another great day when Isaiah and Micah raised doubts as to the righteousness of war, and

dared foresee a time when men would beat their swords into ploughshares and their spears into pruning hooks, when nation should no longer lift up sword against nation. That doubt still lingers in the minds of men and the United Nations is a fruit of that doubt. The man on horseback with the raised sword or the machine gun in his hands still dominates our village greens and stands in front of our churches, but a doubt has been raised and will continue as to the efficacy of war as a means of settling international disputes.

Just so, the doubt which rose in Abraham's mind and became part of the religious thinking of Israel, as to the rightness of human sacrifice, contributed greatly to the advance of high religion.

The Old Testament is full of laughter and scorn by the prophets as they express the rising doubts of the peoples of the world as to the efficacy of idolatry to meet man's needs. Read such magnificent doubts as those expressed by Isaiah in the 44th chapter or those in the 115th Psalm. Remember that these were written at a time when the largest and most beautiful temples in the world were centers of idolatry, whether in Greece, or Babylon, in Mexico or Egypt. Israel alone raised a doubt that was to redeem mankind from the worship of the material and sensual gods of wood and stone, of iron, and silver, and gold, to faith in the Unseen God, maker of Heaven and Earth.

Yes, worthwhile doubts have been the road to man's redemption from human sacrifice, idolatry, slavery, and, ultimately, war.

One day a student said to me, "I have never had a doubt in my life." When she left my desk, another student, who had heard her remark, said to me with a slight twinkle, "She hasn't much to doubt with, I'm afraid." It does require intelligence and courage to doubt.

Martin Luther nailing his theses to the door of the church

at Wittenburg; Patrick Henry daring to doubt the royal authority of the king; and many a scientist in his laboratory seeking a new and untried path to discoveries yet unseen by man; are examples of such courage.

To how many worthwhile doubts humanity stands in debt. Consider the terrible price men paid to express such doubts, till, as Lowell puts it,

"The multitude made virtue of the Truth they had denied."

When our Pilgrim Fathers dared face prison, exile and death, because of their doubts as to the exclusive authority of the Church of England, to demand that men affirm and practice a way of worship they could no longer hold, American Democracy was born.

In closing let me say a word as to the doubts raised by the liberals in America a century ago; men like Channing, Parker, Longfellow, Whittier, Emerson and others of their day. They dared to deny the stern dogmas of Calvinism and its validity. That was an era when theology was expressed in unchanging dogmas. "Hell is paved with the skulls of unbaptized infants," was a commonly accepted belief. To become a church member one had to affirm that one was willing "to be damned for the glory of God and spend eternity in hell fire."

Then came the doubts, the protests, against so unChristlike an interpretation of God and his mercy. These men, of deep spiritual insight, challenged Calvinism which filled children's minds with fears, and made, all too often, pious hypocrites out of their elders. These men stood against slavery, upheld the rights of women, urged reform in our penal systems, and humane treatment of the feeble-minded. They were in the front line of every fight for justice and a better social order. They were utterly against a state church and they stood for more adequate public schools. Horace Mann led this fight, a great liberal.

These men identified themselves with the same doubts which Jesus raised in his day, and which he encouraged in the minds of men.

We associate, and rightly, Jesus' life and teachings, with *faith*; but it was a faith that grew out of serious *doubts*, worthwhile doubts. He dared to doubt the orthodoxy and many traditions of his generation, and was denounced as a heretic and a rebel, who "stirred up the people." In Matthew, the fifth chapter, we read repeatedly, the words, "Men of old said, but I say unto you," and then follows quotations from the orthodox and accepted dogma, and Jesus' refutation of that dogma or new interpretation of its meaning. His great doubt is whether one can "serve God and Mammon."

Both Protestantism, in its liberal groups, and Reform Judaism, have accepted these doubts, and have reinterpreted much of the old traditions and restated the beliefs we hold. It is rather sad that the men who, today, in the Christian church, stand most forthright for justice, for ending all forms of slavery, all exploitation of their fellows, the successors of Channing, Parker, Emerson, and Longfellow, are excluded from our fellowship in the World Council of Churches of Christ and from our own National Council.

While we need to pray for Faith, there continue times, and there remain causes, that challenge us to pray, "help thou mine unbelief." We stand forever in debt to those heroic men and women, then and now, who dared and dare, to live on the utmost limits of their faith, because they have the courage to struggle with and give utterance to worthwhile doubts.

The Unfinished Reformation

Moreover the altar that was at Beth-el, and the high place which Jeroboam, who made Israel to sin, had made, both that altar and the high place Josiah brake down, and burned the high place. II Kings 23:15.

Neither do men put new wine into old wine-skins; else the skins burst and the wine be spilled, and the skins perish; but they put new wine into fresh wine-skins, and both are preserved. Matthew 9:17.

As we have been considering some worthwhile doubts, let us turn our thoughts for a time to the matter of *unfinished reformations*. One of the most interesting of these took place during the life of the prophet Jeremiah, when the young king, Josiah, was on the throne. Josiah was having the temple repaired, which former kings had neglected, and the workers discovered a book hidden in the walls. It was a book of religious laws, and was, scholars believe, the Book of Deuteronomy. Previous kings had objected to the prophetic interpretation of religion, with its emphasis on morality, justice and righteousness. So they had persecuted the prophets. This book had evidently been hidden at this time. Josiah learned that the prophetic party held this book to be the will of God, so he began a series of reforms that shook the nation. Jeremiah supported these reforms. Old altars were abolished, worship of idols was forbidden, and strict observance of the new law code was enjoined.

Later, the young king was killed in battle, fighting against the Egyptians. His reforms collapsed and brought about a

great change in the thinking of Jeremiah. Read chapter 31, especially verses 31-34. These verses were referred to before when we discussed the influence of Jeremiah as the First Great Protestant. For Jeremiah saw that the reformation of Josiah was an unfinished reformation. That not till the hearts of men were won over would there be any adequate or real reform.

Although the Bible is full of demands for ethical, moral, and religious reformation, the word "reformation" occurs only once. In Hebrews 9:10 the writer is telling about "the way into the holy place," after having described the old temple, and the old covenant with its many ordinances. Most of these had to do with "meats and drinks and divers washings of plates, carnal ordinances, imposed until the time of *reformation*."

In this "time of reformation" the temple would not "be made with hands," nor would true religion be a matter "of the blood of goats and calves," but would come "through the Eternal Spirit," which "would cleanse the conscience." Hebrews 9:11-15.

One cannot read the prophets without recognizing constant pleas for reformation. "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow." In the first chapter of Isaiah, following an attack on traditional forms and established customs in religious observance, we read, "What unto me is the multitude of your sacrifices? saith the Lord; I have had enough of the burnt offerings of rams, and the fat of fed beasts; who hath required this at your hands, that ye be temple treaders (churchgoers)? I cannot away with iniquity and the solemn meeting." And Hosea writes, "I desire goodness and not sacrifice; and the knowledge of God more than burnt offerings." Hosea 6:6. Even in Leviticus we

read, "And if these things will not be *reformed* unto me, but will walk contrary to me; then will I also walk contrary to you." Lev. 26:23-24.

History is one long series of revolutions, from the days of Athens and Rome down to those of our own times. In most of them, the American Revolution, the French Revolution, the Industrial Revolution in England, the Russian Revolution, to name a few of them, each promised a better day with greater social justice, when the tyrants were thrown out.

After the revolution won out we discover that men are much the same, and that the old evils are still present, even in different form. Man is still selfish, politics are still corrupt, greed dominates the market-place, and religion is expected to speak with the voice of the party in power.

Surely some benefits have come out of these revolutions, but it is prophetic religion alone that is really *radical*; for it seeks, not so much to change the social order as to *transform men*; to take men who are selfish, prejudiced, enemies and haters of their fellows, and create in them a passion for justice, a desire to work for brotherhood and peace. This is, indeed, a reformation, sorely needed in the world in which we live. It was such a reformation that Jesus sought and to which he dedicated his life.

When Martin Luther and the other reformers broke with Rome, they opened the way for a reformation, but it has proved to be an *unfinished reformation*. John Wesley, two hundred years after Luther, launched a reform movement in England that has swept around the world, but it too was incomplete. Methodist bishops were to rise in defense of slavery, though Wesley himself denounced it as contrary to the spirit of Jesus.

When Luther and Wesley began their crusades for reform organized religion had reached a low ebb. These reformers held that the religion of the prophets in the Old Testament

and of Jesus in the New Testament was far different from that portrayed by the church. They summoned men everywhere, who claimed to be followers of true religion, to take the teachings of the prophets and Jesus seriously. All the abuses denounced by the prophets could be found in both Luther's and Wesley's day in the social and national and religious life of the nations.

Pagan practices, immoralities, worldliness abounded. Superstition, that great enemy of intelligent religion, chained the masses, while the church exploited both rich and poor for its own selfish aggrandizement.

The Reformers roused the conscience of men to face these evils and combat them. So great was their influence that, though the church persecuted those who followed the Reformers, it was forced, both in Rome and in England, to institute its own counter-reformation to weed out some of the evils being attacked.

But these reformations were only partial. It is true that they freed men from religious totalitarianism, and from bondage to ecclesiastical authority. They opened the doors of many colleges and universities, where a study of the Scriptures threw new light upon the Bible message. Above all, the reformation gave the Bible to the common people and in their own language, and it encouraged the education of people as never before. Reading the words of the Prophets, the Psalms, the Proverbs, and the Gospels and St. Paul's letters, brought the Bible to the people, where such fresh and stimulating spiritual breezes scattered much of the sultry atmosphere of an age when the Bible was in an unknown language and only the priesthood permitted to interpret and read it.

This did not, however, set men free from external authority. Instead of the church of Rome or the Church of England, it was now the Bible that was the authority. Needless to

say, men soon differed as to the meaning of the Scripture. Each group began to claim that it alone was "infallible," and that within its membership was the only way to salvation. Whoever dared to differ from the interpretation accepted by the group was thrown out as a heretic.

I recall when an honor student at Radcliffe, brought up a Baptist Fundamentalist, said to me, "I suppose that Congregationalists are saved, but I can't figure out how."

Salvation, eternal life, depended, according to her interpretation of the Scripture, on how much water one had been baptized with!

When, in my class at Smith, a high church Episcopal rector was speaking to my group, a Baptist student asked him, "If a Baptist child of two were to die and an Episcopal child of two, the Baptist child would not have been christened, and the Episcopal child would have been, would God treat them differently?" With the utmost solemnity he replied, "God would have to treat them differently."

In Charles Clayton Morrison's recent book, *The Unfinished Reformation*, the author has much to say on this important topic of the need of a more thorough reformation. Dr. Morrison has for forty years been the distinguished editor of the *Christian Century*. He writes plainly that we need in the religious world today a resurgence of Protestantism. In statement after statement he is in agreement with the Prophets and Jesus that true religion must express in deed and word an inner response to justice, love, goodwill, and peace. This cannot be based on external authority, dogmas, creeds, or tradition. It must be an inner spiritual loyalty such as Jeremiah pled for and that Jesus stressed. Dr. Morrison writes, "An ecumenical theology can arise only within the actual experience of an ecumenical fellowship, *where thought is free and where diversities are welcomed as the condition of creative growth.*" Again, he writes, "It is obvious

that the principle of *coercive authoritarianism* must be rejected. It has already been rejected by the denominations themselves."

But it is not alone in the field of thought that we need a reformation. As a young minister I was disillusioned by many things within organized religion. I shall never forget when a trusted and leading minister of my own denomination, the heirs of the Pilgrims, said to me, "I regret to say it, but we have no place in our official boards for men with the prophetic interpretation of religion. Our board secretaries must tickle the economic and political prejudices of the Big Givers. We cannot afford to have a secretary who is not in sympathy with the Government in power."

As "the Government in power" to which he made reference was one that supported "dollar diplomacy," economic imperialism, isolationism, and had shared in the oil scandals, it created in me a reaction from which I have never recovered. Of that "government in power" a great American historian had this to say, "Politically this era of 'normalcy' was one of dullness and incompetence, unrelieved except by the spectacular scandals of the Harding and the internecine party battles of the Hoover administrations. Never before had the Government of the United States been more unashamedly the instrument of privileged groups; never before had statesmanship given way so unreservedly to politics." (From *A History of the United States* by Allan Nevins and Henry Steele Commager. Used by permission.)

Having been dropped by a church board for writing an attack on that kind of government, I was interested to talk with some of our church leaders as to what was expected of a church official. At Smith College, under the presidency of William Allan Neilson, who was not a church member, I found in him and his administration the kind of reformation of which the Prophets and Jesus spoke.

What ought the goals of such a reformation to be, according to Isaiah, Jeremiah, Micah and Jesus? It should above all stress as important those values which were important to the prophets and to Jesus, rather than matters that would seem trivial to them. This would mean a greater emphasis on brotherhood, the rejecting of all race and color and social prejudices, and the elimination of barriers between people. It would attack the extremes of wealth where that wealth is unshared and where poverty is in our midst. Larger and more luxurious churches should come second to lifting the burden of poverty and ignorance and disease from the people.

One aim of such a reformation would surely be to change those motives of our economic system which makes production for profit more important than the desire to produce in order to serve and make available what men need. The materialism of our age would be challenged by such a reformation. Stuart Chase, a supporter of both the New Deal and the Fair Deal, wrote some years ago, in his book, *The Tragedy of Waste*, "Money is king. Business is our god. Commerce rules. The captain of industry is the captain of the souls of men."

Such religion would, of course, stand back of every effort to end wars and bind the nations together for peace and justice. The church was established for these aims, it seems to me, but, as Hegel well said, "The institution which is established to preserve the idea strangles it."

This reformation will oppose the materialism and skepticism of our age to which President Pusey of Harvard made reference; intellectual pride which is sure of its own infallibility as any Fundamentalist and far more depressing as a philosophy of life.

That there is need of such a reformation who can doubt who reads what Canon Streeter wrote recently, "The great-

est blot on the history of the church in modern times is the fact that, with the glorious exception of the campaign against slavery (and, were he speaking of America, he would have to admit that our churches split over that issue), the leaders in the social, political and humanitarian reforms of the last century and a half in Europe have rarely been professing Christians; while the authorized representatives of organized Christianity have, as often as not, been on the wrong side." This is almost identical with what Gladstone wrote in his memoirs: "It is my sad commentary, after a long life in public service, to add, that the wealthy class, the educated class, the cultured class, the religious class, have been on the wrong side of every major social issue."

In my own community what puzzled me was just this; why was it that in any great cause where men were needed to fight for justice and truth and social welfare, the men and women you could always count on to support such a fight with courage and conviction were often not church members, while some of those most opposed to such reform were members of the church.

Perhaps Edwin Brewster is right, as quoted by Sherwood Eddy, when he writes, "So far as its relation to modern science is concerned the Protestant Reformation came two centuries too soon. It belonged to the Middle Ages, took its stand against the Copernican theory and was on the wrong side of the gulf that separates darkness from light. While it reformed certain outstanding abuses it left the substructure of medieval thinking untouched. We need to complete the work left unfinished by the Protestant Reformation."

It is my conviction that the church has made great progress toward such a reformation during the past ten years. In its stand against discrimination in the public schools, in its support of the United Nations, in its awakening to the need of educating its people and its youth to the importance of

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applying religion to great social issues, much progress has been made. In the organizing of our social action program into commissions and into a multitude of local committees, we are progressing. But much yet waits to be done; much ground has not yet been won.

Who Crucified Jesus?

He was despised, and rejected of men; a man of sorrows, and acquainted with grief; and as one from whom men hide their face he was despised; and we esteemed him not. Isaiah 53:3.

And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified. Mark 15:15.

One morning during Holy Week, I was called to the telephone by a mother. It was difficult to understand her words for she was sobbing. She pled with me to come at once to her home.

It was a family of fine, cultured Jews, friends of ours for many years. Her son, a sensitive, studious freshman, in the local high school, had come home with black eyes and a broken nose. During the school recess he had been set upon by two Polish students, who got him down on the floor, and with savage blows had attacked him. "You killed our Christ, so now we are going to kill you," was what they said.

In many Jewish homes scenes like this have been repeated, as I well know from talking with parents. In old Russia, throughout Holy Week, and in most countries of Central Europe, Jews were afraid to be seen on the streets at either Christmas or Easter, for they were considered legitimate victims of attack. In the Middle Ages, Jews were massacred, their homes burned, even in England, to celebrate "the death of Jesus for the sins of mankind!"

As Rabbi Roland Gittelsohn of Temple Israel in Boston

said recently in a sermon, "Scholars and experts are pretty well agreed that the New Testament account of Jesus' trial and death is one of the major causes, if not the single greatest cause, of anti-Semitism. The initial antipathy toward the word, Jew, carved on the impressionable mind and heart of a sensitive child who learns for the first time that 'the Jews' were responsible for the death of his Lord, a child who is entirely too indiscriminating to distinguish between 'the Jews' of nineteen centuries ago and 'the Jews' who live around the corner, is later rationalized and supported in all kinds of preposterous ways."

Dr. John Haynes Holmes, one of our leading Protestant ministers, writes, "The roots of anti-Semitism can easily be traced to the central dogma of the church. This doctrine sets forth that the Jews rejected and crucified the Messiah, and that thereby they were rejected of God and condemned to wander the earth as an outcast people, a Cain nation, a Judas race. This doctrine for all practical purposes is still central in eighty-five to ninety per cent of the present church membership: Catholic, Greek Orthodox and Protestant. As long as this dogma dominates the theology of the churches and thereby influences the psychology and life of millions of members, anti-Semitism cannot but be encouraged."

Some years ago, in my own denomination, I read with troubled mind the Sunday School text book used in our high school age groups, dealing with the life and teachings of Jesus. The book was also used by several other denominations. On page after page one read about "the Jews," doing this and that to Jesus. These acts led on to persecution and finally to the crucifixion.

I wrote in a protest and was asked to write a new Quarterly. I discovered that this was no easy matter. Continued prejudice existed among the officials of some of the Educational Boards of the churches. I said, "How can we expect a

boy or girl, who, on Sunday, is taught in the church school these attacks on 'the Jews,' to prove friendly on Monday to the Jewish boys and girls in his class at high school?" At long last, the text book was rewritten, and no boy or girl using it will go out with distorted or unfriendly feelings toward "Jews."

Let us look briefly at the facts. Pierre Van Paassen, a Protestant minister, has written a book under the title, *Who Crucified Jesus?* I would commend it to every minister, priest, rabbi and religious educational teacher, as well as to parents who wish to counteract the anti-Semitism abroad in so much of our church teaching today.

Suppose we start with asking the question, even though the Jews of nineteen hundred years ago, at least some of their prejudiced leaders, shared the responsibility for the trial and crucifixion of Jesus, is it not unjust to fasten upon "the Jews" the accusation that "they are responsible for his death?"

It is as unfair as it would be to charge all Italians, descendants of the Romans, with being responsible for the crucifixion of Jesus, because it was a Roman governor, a Roman tribunal, Roman soldiers, that sent him to Calvary and crucified him.

When Sacco and Vanzetti were executed in Massachusetts, so much feeling was aroused in Europe that in Paris, where my wife and I happened to be when the sentence was finally approved by the Governor of Massachusetts, all Americans in the city were asked by the Paris police to stay off the streets on the day of the execution. This was "for your own protection," the police said.

Imagine, now, two thousand years later, any American citizen or one from the State of Massachusetts being attacked or held responsible for the execution of Sacco and Vanzetti. There were multitudes of Jews who mourned the crucifixion

of Jesus, just as there were thousands of us in Massachusetts who will never recover from the shock of the hysteria and prejudice that swept our State, and made impossible any calm or objective study of the facts in that "untried case." I recall how my own minister said to me that he did not want to study the "facts" as it might upset him. And I saw the clenched hands of the leading deacon of my church raised in a vote to send Sacco and Vanzetti to the chair. Many facts were not brought out at the time of the trial and some were purposely suppressed, that are now known to all who have studied the case.

All Frenchmen are not guilty of the cruel injustice visited upon Capt. Alfred Dreyfus by the military courts of France. All Spaniards were not involved in the barbarous inquisition, when men, women and little children were burned at the stake because, like Jesus, they dared to challenge the established dogmas of the church. Few, however, dared to protest, for such a protest would mean prison or the stake for the protester.

The Four Gospels were written at a time when there was a growing antagonism between Orthodox Judaism and those Jews who followed Jesus. Moreover, thousands of Gentiles were beginning to come into the Christian fold, and they were already tinged with prejudice against Jews. The writers of the Gospels paint a picture of Jewish guilt, but the farther you get from the crucifixion the blacker the guilt becomes. For instance, the Fourth Gospel, which was written in Greek for Gentile readers, nearly a century after the crucifixion, is far harder on the Jews than the earlier Synoptic Gospels.

What are some of the facts in answer to our main question, who crucified Jesus? Jesus was a radical religious reformer, and throughout the centuries such leaders have been anathema to established religion and the priesthood. The prophets of the Old Testament were such radicals and they

suffered persecution for their convictions, from Amos through Jeremiah and Ezekiel. Jeremiah, the "First Great Protestant," was thrown into prison, and, according to tradition, was stoned to death by the Jews in Memphis. How many martyrs have gone to the stake for daring to proclaim radical thoughts! Jesus could not hope to proclaim the message he did and be true to it, without criticism and attack. He knew this.

But Jesus was also involved in the political emotions of his day. The Jews were looking for a Messiah, a king, who would, with divine aid, sweep the Romans into the sea and establish Jerusalem as the City of God's Kingdom. This hope was especially alive in Galilee. Rome had crucified hundreds of Galileans, whose rugged patriotism challenged the power of Rome, as the patriots of Hungary have challenged the power of Moscow.

In John 6:15 we read, "the multitude were about to come and take him by force, to make him a king." This was the accusation brought against him before Pilate. Read Luke 23:2, "We found this man perverting the nation, and forbidding to give tribute to Caesar, and saying that he himself is Christ, the King." A few days before, Jesus, when riding on a colt into Jerusalem, had been welcomed with palms and cheers, while the crowd cried out, "Blessed is the King that cometh in the name of the Lord." Luke 19:38. On the cross, in the appeal of the dying thief, we hear him say, "Remember me when thou comest into thy kingdom." Luke 23:42.

At the trial this had been Pilate's constant question, "Art thou a king then?" When Jesus was sent to Herod, the soldiers had clad him in purple, making mockery of his kingship. Later, when he was returned to Pilate, the soldiers in Jerusalem did likewise: "They put on him a scarlet robe, and plaited a crown of thorns and put it on his head, and a reed in his hand; and they kneeled before him, saying, Hail,

King of the Jews! And they spat upon him, and took the reed and smote him on the head. And when they had mocked him, they took off from him the robe, and put on his garments, and led him away to crucify him." Matt. 27:28-31.

Over the cross Pilate had this inscription placed, "Jesus, the King of the Jews." Now these were *Romans* whom we have been reading about. Why not accuse all descendants of these Romans of responsibility for the crucifixion of Jesus? Why not cry out in Rome, "You Romans scourged Jesus, mocked him, spat on him, crucified him; you are guilty." How unjust *that* would be. Is it not exactly as unjust to visit upon the Jews of our day such an accusation? Yet Christians have been doing just that for over a thousand years.

What, now, was the attitude of the Jews of Jesus' day? His relatives were all Jews; his disciples were Jews, his early followers were Jews. We read that as a boy, "Jesus increased in wisdom and stature and *in favor* with God and man." We read of the "gracious words that proceeded out of his mouth." In Mark 12:37 we read this significant statement, "the common people heard him gladly." It was in a Jewish home, that of Lazarus, Mary and Martha, that Jesus found cordial welcome and friendship. Again and again we read of the "multitudes" that followed him and hung on his words. Mark says of his preaching that "it was with power," and we read how "the people marveled at his teaching," and that "he went about in all the cities and villages, teaching in their synagogues, and healing all manner of diseases." We read, "When he saw the multitudes he was moved with compassion on them." Matt. 9:35-36. This is not a picture of fanaticism or of enmity and antagonism; Jesus preaches in the synagogues wherever he goes and the people hear him gladly. Would a Protestant minister or teacher be allowed to speak in any church in Spain, or in a Catholic church in the United States?

As we look back across the centuries, with what shame, we,

as Christians, must read the long story of persecution, massacre, murder, from the days of Titus to those of Hitler, which our brothers, Jesus' own people, have endured at the hands of Christians. In all those years is there a single record of Jews killing or persecuting any religious reformer or any group of Christians?

There are questionable things in the New Testament accounts of the trial of Jesus. As Rabbi Gittelson points out, "The New Testament tells us that Jesus was tried the first night of the Passover. Now Jewish law prohibited the holding of any legal trial on the Sabbath or on a Religious Festival. In the Gospels the trial took place in the High Priest's home; but according to Jewish practice all cases involving capital punishment had to be tried in a special chamber of the Temple built for the specific purpose of such a trial. In the New Testament story, the whole trial occupied but a few hours, with the crucifixion following immediately. But Jewish law clearly required that any case involving human life must last at least two days, with one day for the prosecution and another for the defense, and that the death sentence itself could never be executed on the same day that it was passed, in order that the members of the Sanhedrin might have to sleep over the sentence that had been given and reconsider it the next day."

Jesus was sent to the cross, not primarily for religious radicalism, though, in my opinion, this entered into the antagonism of the religious leaders and their desire to have him brought before Pilate. But he was tried and executed because the Romans were in a state of fear, insecurity, and hysteria. We, in the United States today, who listened recently to the rantings of a senator in Washington, know what such hysteria can be like, even in a Democracy, and how many are easily misled, even among our leaders.

Soon the Roman armies were to destroy Jerusalem as the

legions of Titus burned the temple and carried away the sacred vessels. You can see this portrayed on the Arch of Titus in the old Roman forum. In that last stand thousands of Zelots perished in Israel.

It must be our conclusion, then, if we are fair, that Jesus was loved and followed by multitudes of his people; that his nearest and dearest relatives were Jews; that his disciples and friends were Jews; and that the crowds that listened to him with eagerness were Jews. The synagogues were open to him, but, like the prophets before him, he stirred up antagonism and hatred among the conservative religious leaders. Among the collaborators with the Romans, the Sadducees, he created fear, as we read in the Gospels. In John 11:48 we read, "If we let him alone, all men will believe on him; and the Romans will come and take away both our place and our nation." This is not a question of religious belief, but of political conspiracy. In *The Robe*, the Emperor asks the question, "Isn't it a fact that you call Jesus a King?" Surely he was not implying any spiritual allegiance, but plotting against the Emperor.

It has been my privilege to know and share the friendship of many Jewish religious leaders of our own time; rabbis, Hillel directors, teachers. Among them was Rabbi Milton Steinberg, who spoke to my class at Smith and whose pulpit I shared several times. His death was a great spiritual loss to our country. Milton Steinberg had this to say about Jesus:

"To us as Jews Jesus appears as an extraordinarily beautiful and noble spirit; aglow with love and pity for men, especially for the unfortunate and lost, deep in pity, keen in insight into human nature, endowed with a brilliant gift of parable and epigram, an ardent Jew, a firm believer in the faith of his people; all in all, a dedicated teacher of the principles, religious and ethical, of Judaism."

If, as a Christian minister, born and educated in an en-

vironment in which Jesus has been the greatest single influence on my life and thought, and in my knowledge of God, I would go beyond Rabbi Steinberg in my estimate of Jesus and his message, it still holds true that with Rabbi Steinberg's main thesis I find myself in agreement. I deplore the teaching, false as I believe it to be, which fastens upon the people of Jesus the guilt for which they are not responsible, but which continues to create in many minds the curse which Hitler's fanaticism visited upon millions—anti-Semitism. How Jesus would grieve to know, that in his name, his own people are persecuted by thousands who would never associate themselves with Hitler, but unconsciously accept his psychology and practices. For the sake of our debt to Jesus, let us not forget that through Israel came the message of monotheism to our pagan ancestors, the concept of a God of justice and holiness.

If a Man Die, Shall He Live Again?

But God will redeem my soul from the power of the grave, for he shall receive me. Psalm 49:15.

As we have borne the image of the earthy, we shall also bear the image of the heavenly. I Corinthians 15:49.

When I asked a professor of English Literature what, in his opinion, was the greatest piece of literature in the English language, he replied, "The fifteenth chapter of St. Paul's first letter to the Corinthians; I know of no greater writing."

Whether we agree with this opinion or not, we cannot deny that this chapter is truly great, captivating in its beauty, stimulating in its thought. As a minister, who has often stood by a coffin in which lay the mortal remains of some loved mother or a beloved child, these words have filled me with wonder and my spirit with new hope. But let us face the problem as Job presents it when he writes, "If a man die, shall he live again?" Job 14:14.

Modern science has done much to undermine the old conceptions of survival after death. Psychology has convinced many that the dissolution of the physical brain ends all consciousness of the individual personality. As one psychologist wrote, "Consciousness and brain activity are synonymous."

Then we have a healthy and growing emphasis, which the early Greeks shared, upon the value of life here and now, as against the former conception of this present life as being "a vale of tears." Certainly in Colonial New England it must often have seemed that way if one reads with understanding

the rows of little grave-stones in old cemeteries, and the ones that mark the resting place of young and tired mothers. Planned parenthood did not exist for them, and so we note men who had two, three and even four wives in fairly rapid succession, and with those young mothers how many infants went to heaven.

In the minds of many the Christian concept of immortality is associated with selfish motives. There is a book called "The Seeming Unreality of the Spiritual Life," and this is an experience many share which fills them with serious doubts as to the possibility of survival.

On the other hand one's estimate of the value of personality is invalidated if the death of the physical body ends personal existence. If the dust and ashes of the grave are the final answer to the meaning of life, then Jesus was, as a friend of mine who is an atheist, said, "only a deluded Galilean peasant, who gave his life for a noble ideal, but was utterly in error as to his main conviction." Does *that* really matter, does it explain Jesus, and a host of noble souls who have given their lives and faced death for great causes, and with faith in a Living God?

Take the evolutionary theory; the whole realm of science with its emphasis on the conservation of energy; and then raise the question as to whether in a universe so intricate and so wonderful *only material things are conserved*. Is there no place in such a universe and in the Mind of the Creator, any thought at all, for the conservation of spiritual values, and the immortality of the personality of man? The faith of spiritually minded men and women, through the ages, has held fast to the interpretation of the value of personality and the significance in the universe of intelligent life.

On a visit to the Boston Museum of Fine Arts, I came on a sampler, which read,

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Swift as the sun revolves
We hasten to the dead;
Slaves to the wind we puff away
And to the ground we tread.

Sarah Perkins. Age 11 years, 1784.

Another sampler near it had these words,

Happy the maid who, privileg'd by fate,
To shorter labor and a lighter weight,
Receiv'd but yesterday the gift of breath,
Order'd tomorrow to return to death.

Nabby Tyler. Age 14, 1805.

Of course there were no electrical devices in the kitchens of those days and one can understand the reference to "shorter labor" better with that in mind.

Now these are typical expressions concerning life and death as held by our forebears only a few generations ago. What mother would allow her child to dwell upon such lines today? They took for granted what we are often skeptical about. If earth was for them full of toil and sorrow and trial, heaven was home and peace and abiding love with God. We have gained much on the earthly side of the picture, but have we lost something along the way?

My wife and I have had remarkable psychic experiences, and we have tried to take an intelligent, objective and continued interest in this field, ever since I was a student of William James at Harvard. No one can make a serious and unprejudiced study in this field, keeping an open mind, without arriving at the conclusion that here is *evidence* that supports the religious assertion of survival. As the Psalmist wrote over two thousand years ago, "God will redeem me from the power of the grave," and, as St. Paul put it in glowing words, "As we have borne the image of the earthly, we shall also bear the image of the heavenly."

A study in this field of psychical experience does not involve old ladies in back-parlors sitting in a dim red light. The greatest scientists of our generation have given careful thought and study and done much research in this field: men like Sir William Crookes, for many years president of the Royal Academy of Science of Great Britain, and also president of the British Society of Psychical Research; Professor Richet of the University of Dublin; Dr. Camille Flammarion of the French Academy of Science, whose fifty years of research in the field of Psychics led him to write ten books that are scholarly and scientific reports on his findings, especially his three volumes *Death and Its Mystery*. Flammarion is the greatest Astronomer France has produced. In our own country one might name such men as Professor William James, Dr. Hyslop of Columbia, and Dr. John Rhine of Duke University. The fact that many look with scorn and skepticism on such men reminds us that Copernicus, Galileo, Galvani, Pasteur, and countless others were ridiculed by the "scientists" and "wise-men" of their day, and often persecuted for defending what later generations acclaimed as the Truth. I could mention scores of other names, scientists, scholars, religious leaders, educators, who have made a serious study in this field, and who bear witness that there is abundant evidence here on the side of personal survival. There is much excellent literature by scholars in this field. I would suggest a few books for those interested in further study. Outstanding is a book by Dr. Raynor Johnson, Master of Queens College at the University of Melbourne since 1934. I met Dr. Johnson back in 1939 when I gave some lectures at Queens College. This book is by a truly outstanding scientist and scholar, who writes with deep sincerity and extraordinarily wide reading. He presents facts—of that there can be no doubt—and they are marshalled with remarkable clarity and fullness of knowledge. Dr. Johnson is a physicist

and approaches his study as a scientist. He is also profoundly religious with an intelligent as well as objective attitude. I would that all my former students could read his book. It was published by Harpers and it is **THE IMPRISONED SPLENDOUR**.

Much easier reading is Dr. Sherwood Eddy's book, *You Will Survive After Death*, published by Rinehart. Professor G. N. M. Tyrrell, who was president for years of the British Society of Psychical Research, and is himself a great scientist, wrote a book worth reading, *The Personality of Man*. It is in the Pelican Book Series. My wife's suggestion in this line is Dr. Louis Anspacher's book, *Challenge of the Unknown*. Dr. Anspacher has done thorough research in this field. A scientific teacher, a friend of mine, told me that for him the most convincing book was Alson J. Smith's *Immortality, the Scientific Evidence*. Prentice-Hall are the publishers.

Psychic Research is only about sixty years old, but there are many intelligent and scholarly books to be found in this field for those who have adventurous minds and unprejudiced intellects. Apart from the leading societies of Psychical Research, which exist in many countries, two recent organizations are significant. One of these is British and is called *The Churches' Fellowship for Psychical Study*. It publishes interesting literature, and its News Sheet is excellent. It has study groups all over Great Britain. Among its founders and officers are the Hon. Sir Cyril Atkinson, president. The vice-president is the Rev. Canon Parkenham-Walsh. Among its honorary vice-presidents are the Bishop of Ripon, the Bishop of Sheffield, the Bishop of Worcester, the Dean of St. Paul's, Lord Henniker, Dr. Leslie Weatherhead, Lady Liddell, and many other leaders in British religious life and thought. Their headquarters is at 55 Hove Park Villas, Hove, Sussex.

They welcome American members and the Bishop of Pittsburgh is one of their honorary vice-presidents.

An American society very similar to this British one has been formed recently. It is known as The Spiritual Frontiers Fellowship. Its headquarters is at 1229 Hinman Avenue, Evanston, Illinois. It welcomes members and publishes much stimulating material, its journal being called *Spiritual Frontiers*. On its executive council are such leaders as Sherwood Eddy, Eugene Exman, Religious Editor for Harpers, Alson J. Smith, Mrs. Marguerite Harmon Bro, Lewis L. Dunnington. Paul Higgins is president and Rev. Edmond G. Dyett is executive director. Many other names could be listed of the members of the executive council, but these will bear witness to the high intellectual and scholarly membership.

When people with closed and prejudiced minds scorn study in this field and describe it as a psychologist did to me as "nothing but a little bag of tricks," they reveal their own ignorance and bias. The search for truth demands an open mind, it requires questioning each piece of evidence and every phenomenon, but it also has no preconceived obstacles to new and larger truths that may yet be revealed to us. I well remember a remark made to me by Dr. Miller Hutchinson, when we were lunching together in New York. Dr. Hutchinson has so many degrees in science that I will not list them, but suggest that his record in *Who's Who* will interest you. He was Edison's right hand for many years. He was awarded the diploma by the International Academy of Letters and Science, also the Cross of Honor for "Scientific and Literary Achievement," and was presented a Gold Medal by the Queen of England "for exceptional merit in the field of invention." He was a guest at the Coronation of Edward VII and Alexandria in Westminster Abbey. He has received many other honors listed in *Who's Who*.

Dr. Hutchinson was a friend with whom I had numerous

talks about Psychic Phenomena, for I knew that Thomas Edison and he were interested in this study. He remarked to me at this luncheon, "Edison and I are convinced that in this field of Psychical Research will yet be discovered facts and data that will be of greater significance to the thinking of mankind than all the inventions we have ever made in the field of electricity."

The great and final issue with me, when I face this problem, lies not so much in what happens to *man*, if death is the end of personality, as what happens to *God*. If man is nothing but dust and returns to dust, then there is no such God as high religion has dared to proclaim throughout the ages of man's religious experience.

All the noblest souls that ever lived, and some whom we have known, are now only dust and a passing memory. Jesus, St. Francis, Abraham Lincoln, Phillips Brooks, Florence Nightingale, all have perished forever. Only their memory remains and that will soon vanish. Thousands who have poured out treasure and life in great causes, died at some stake for Truth or were denied, as so many are, any opportunity to live a good and abundant life, all are dust. Starved, frustrated, defeated by this world, where they had no chance to contribute of their intelligence or strength, to a better social order, due to their color or poverty or sickness, for them there is no other chance. God is a father attending the funerals of his children, unable to do anything more about it. When the German philosopher Kant wrote, "A universe in which men are means to an end rather than ends in themselves is an *immoral* universe," minds of rational and ethical men and women will agree that he is right.

The justice and goodness of God are at stake in this problem of immortality. If there be a good and righteous God in this mysterious universe, surely He will not allow the most priceless jewel of the whole evolutionary process, personality,

to end as mere dust, while material gems abide for ages. Yes, the character of God is bound up with this problem, "in whom we live and move and have our being."

How often I have met folk who say that it is of no consequence whether there is an after-life. Generally they are people who have had a good life: money, health, adventure, success. Their slogan is "one world at a time." That suffices to meet their need, especially as most of their needs have been met here in this temporal world. Very often I note that their interests are in affairs that have no lasting significance and that ought not to be immortal. Playing bridge is good fun for an evening, but how boring if one were condemned to play for a century. Dancing may pass away a few hours, even for those who say, I could go on dancing forever, but if forced to dance for a year or more how tiresome it would soon become. Yet I know of causes and relationships that would never lose their significance and zest, if one had renewed strength and increased intelligence to participate in them.

In a play, "Outward Bound," there is a young minister who had died of overwork in the slums of a great city. When, on reaching the Heavenly Port, he learns that his strength and courage is now renewed, and that he is to have increased opportunity to work for those who had been denied on earth their heritage as children of God, he cries out with joy, "*This is heaven.*"

There is no doubt that selfish and sensual conceptions of the after-life have turned many away in disgust. One must admire those, who with no hope of immortality, or insight into any abiding values in human personality, have given themselves unselfishly to great causes.

Is it selfish of Professor Palmer of Harvard, when he writes of the passing of his talented wife, Alice Freeman Palmer, "Though no regrets are proper for the manner of her death,

who can contemplate the fact of it and not call the universe irrational, if out of deference to a few particles of disordered matter, it excludes so fine a spirit." Many of us have known just such fine spirits.

Only as we dare to believe that the spirit of man is more than a physical thing, can we urge men to have courage, endurance, vision, to go on building a just social order here and now. For us the final word is God, the *Living God*; the God of whom Jesus said, "He is not the God of the dead, but of the living."

This is not based on an unreasonable trust, but on valiant faith, the intellect acting heroically. We can assert in answer to Job's question, "If a man die, shall he live again?" and with a conviction Job never could have known, "I know that my Redeemer *liveth*, and that though my body shall decay, yet in the spirit I shall see God." This involves faith, but faith is what men live by.

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